



His Highness Sir Sri Rama Varma, G.C.I.E., Maharaja of Cochin.

ANTHROPOLOGY OF
THE SYRIAN CHRISTIANS.

—:O:—

WITH ILLUSTRATIONS.

ANTHROPOLOG
OF
THE SYRIAN CHRISTIANS.

BY

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PREFACE.

My investigations into the manners and customs of the Syrian Christians of Malabar, Cochin, and Travancore were made so long ago as 1910, the results of which were embodied in Chapter XVI of the second volume of the "Cochin Tribes and Castes." Since then opportunities afforded themselves for an intensive study of this interesting community, and the materials grew so large and valuable that, on my representations to the Government of the Cochin State, sanction was accorded for the publication of a separate volume.

Considerable difficulties have presented themselves in the study and treatment of the subject: for the Syrian Christians who originally constituted a single community, subsequently divided themselves into various sects under circumstances over which they had no control, with diverse social customs, and religious differences, yet all claiming to be true followers of the Apostle St. Thomas. Further, disputes and controversies among them, involving costly litigations in the Courts of Cochin and Travancore, have all along been going on in connection with the possession and administration of church property, bearing on which, of late, various monographs both in the Vernacular and in English, have appeared in support of the claims of the several parties to be the church originally founded by St. Thomas. Under these circumstances great care had to be exercised in the proper handling of the multiplicity of facts belonging to each sect. In fact, accuracy in the impartial statement of their manners and customs has all along been my aim. If any errors of omission or commission have unconsciously crept in, they shall be rectified in a future edition.

The volume begins with a preliminary historical account of the Syrian Church in Malabar, Cochin and Travancore in four chapters and the remaining thirteen are devoted to the description of the manners and customs of the various sects.

It may perhaps be said that the book partakes somewhat of the character of a theological treatise. If so, my only justification is that in the proper treatment of the subject, in which various communities must be dealt with, a short account of the religious tenets of every one of them with the survivals of the Hindu customs is found to be necessary for tracing their origin and survivals of their former culture and development. Further

the Hindus are far from being so familiar with the Christian religious tenets as the European Anthropologists might fancy, and it is natural that they should expect as detailed a study of the religious tenets of the Christian races, as Christians devote to the anthropological study of the Hindu races.

For the sake of clearness and accuracy in the statement of facts, passages have been quoted from standard works in support of some of the old customs and manners which have been left in oblivion, and a short summary merely in place of them may not be found to be satisfactory. A bibliography containing the names of the authors and their works consulted, is given at the end of the volume, and the acknowledgment of my indebtedness is due to all of them. Photographs illustrating their customs and manners were all taken by me with the exception of a few borrowed from some of my friends.

In this connection I beg to record my tribute of gratitude to His Highness the Maharaja and the Diwans, J. W. Bhore Esq., I. C. S., M. R. Ry. Diwan Bahadur T. Vijayaraghavachariar Avl., M.A., M.R.Ry. Rao Bahadur P. Narayana Menon Avl., B.A., I. S. O., for facilities and encouragement given me for the preparation of this work, to Dr. W. Crooke Esq., C.I.E., D. Sc., Litt. D., past President of the Anthropological Institute of Great Britain and Ireland, for his valuable introduction and suggestions, to the numerous clergymen of all denominations, to the Vicars Apostolic of Trichur, Ernakulam, Cochin, Quilon, and Mylapore, and also to the Jacobite Bishops, and to the Most Rev. Mar Timotheus, Metropolitan of Malabar and India, for the valuable help received at their hands from time to time. My sincere thanks are also due to Rev. Dr. Macphail M. A., D. D., Principal of the Madras Christian College, and now Vice Chancellor of the Madras University, Dr. Stephens, M. A., D. D., Ph. D., Professor of English Literature, Calcutta University, Rev. Father Gille, Editor of the Catholic Herald of India, and to many others for their valuable suggestions, and for having greatly assisted me in seeing most of the proofs through the press. I also express my obligations to the Superintendent of the Government Press, Ernakulam, for the care taken by him in printing this volume.

Calcutta University,
Calcutta, 1st January 1924. }

L. K. A.



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ERRATA.

Page ix: For the figures given in para 3 substitute the following:—

| | 1901. | 1911. | 1921. |
|---------------------|---------|---------|---------|
| Roman Catholics .. | 79,221 | 97,787 | 108,739 |
| Syrian Chaldean ... | 8,884 | 12,157 | 1,822 |
| „ Jacobite ... | 17,408 | 20,025 | 24,325 |
| „ Roman .. | 90,142 | 100,166 | 120,372 |
| „ Reformed .. | 514 | 596 | 3,692 |
| Protestants .. | 2,070 | 2,361 | 3,645 |
| Total | 198,239 | 233,092 | 262,595 |

| <i>Page</i> | <i>Line</i> | <i>For</i> | <i>Insert</i> |
|-------------|-------------|----------------|-------------------|
| 112 | last line | famliy | family |
| 128 | 9 | follow | follows |
| 162 | 3 | lawful | unlawful |
| 178 | 13 | in | on |
| 184 | 33 | mary | marry |
| 201 | 27 | requeim | requiem |
| 203 | 35 | Sudihist | Sudhist |
| 212 | 10 | Traffic | traffic |
| 218 | 14 | cause surprise | cause no surprise |

Page 253, Footnote 1: Omit *Anthropology of the Syrian Christians of Malabar, Cochin and Travancore.*

INTRODUCTION.

WHEN Mr. Anantakrishna Ayyar, who has established his reputation as an industrious and learned anthropologist, did me the honour to invite me to contribute an introduction to the present volume of the Anthropology of the Syrian Christians of Malabar, Cochin and Travancore, I felt much hesitation in accepting his proposal. On the one hand, my service in India was confined to the northern part of the Peninsula, and on the other I was aware that theological controversy has flourished among the emotional and litigious races of Southern India. The religious side of the life of the Christian community may be safely left in the hands of Mr. Anantakrishna Ayyar. But the cautious anthropologist must not be tempted to take part in the battle of creeds and ritual, and he finds enough to interest him in the facts collected in this volume without venturing to tread on more dangerous ground.

The History of the Churches in Southern India has been examined by many competent writers. For the Syrians, the most important body, we have, in addition to the older authorities, the present work, the treatises by Messrs. Howard¹ and Rae² and the admirable survey of the subject by Bishop A. J. Maclean³, and by Mr. M. Sankara Menon⁴.

From the point of view of ethnology, the Syrian and the other allied churches do not form a race. They have sprung from converts recruited, as a rule, from the lower strata of the community, rather than from the higher classes, such as Brahmins and Nayers, who are less susceptible of missionary efforts. The following figures show the numbers of the various groups into which they are divided, as recorded at the Census of 1901, and compared with that of 1911 and 1921.

| | 1901 | 1911 | 1921 |
|-------------------------|---------|---------|---------|
| Roman Catholics (Latin) | 79,221 | 97,787 | 108,739 |
| Syrian (Chaldean) | 8,584 | 12,157 | 120,372 |
| " (Jacobite) | 17,408 | 20,025 | 24,325 |
| " (Roman) | 90,142 | 100,166 | 122,072 |
| " (Reformed) | 514 | 596 | 3,692 |
| Protestants | 2,072 | 2,361 | 3,645 |
| Total | 198,239 | 233,992 | 262,507 |

1. The Christians of St. Thomas and their Liturgies, Oxford, 1864.
2. The Syrian Church in India, Edinburgh, 1892.
3. J. Hasting's Encyclopaedia of Religion and Ethics, Vol. XII, p. 167.
4. Census Report, Cochin, 1901, p. 40.

As regards marriage, we are told that outcastes like the Puia yans, Nayadis and Parayans had in the old days, properly speaking, no system of marriage, "men and women living together only as long as they pleased," and any attempt to improve them "being ridiculed by many of the higher castemen." Among Christians, a well organised system now prevails. Among the Syrian Jacobites of Cochin as among Hindus, early marriages were looked on with favour, as they prevented sexual irregularities, boys being married at the age of 10 or 12, and girls at 6 or 7. In recent times owing to the spread of education, and through the efforts of the Church authorities, the marriage ages of boys, and girls have been raised to 16 and 14 respectively. But infant marriage has not completely disappeared.

In one particular, that of dowry, the present system urgently demands reform. As in other parts of India, particularly in Bengal, the rise in the amount demanded by the relatives of an eligible bachelor before they will accept a girl as his wife, has become an almost intolerable burden on the parents and acts as a check to marriage. Some fifty years ago, Rs. 700 or so was considered a high dowry, but now Rs. 1,000 or more are often demanded. It often happens that a marriage engagement is broken off because the bride's parents are unable to meet the demands of the bridegroom's friends; or the marriage takes the form of an auction, the bridegroom being handed over to the highest bidder, as in the higher Hindu castes.

The Musalmans of Southern India, whose customs may in many ways be usefully compared with those of the Christian communities, retain, as has been recently shown,¹ many of the beliefs and practices which they had inherited from the Hindu groups, whence they have been recruited in ancient or modern times. This is also the case with Christians, and with the people of India generally, this conservatism of belief and practice is specially observable in the domestic rites, such as those of birth and marriage, which are controlled by women notoriously averse to change.

Many of the ancient Hindu customs no longer prevail among the Syrians, but a sufficient number survives to indicate the sources from which they have been derived. Thus, a *panjal* or shed, possibly a survival of the ancient custom of marriage performed under a sacred tree, is erected and decorated in front of the bride's house. On the night before the wedding, the bride is bathed partly as a fertility rite, water being a well-known promoter of

1. Herklot's *Islam in India*, edited by W. Crooke, p. 7.

fertility, partly to remove any pollution which may have been communicated to her before the marriage rite is performed. During the ceremony, the *Tali* or amulet, always used in Hindu marriages, is blessed by the priest, who hands it to the bridegroom, and he ties it round his wife's neck. This marriage badge must not be removed so long as the wearer remains a wife, and it is presented to the church in the event of the death of her husband. The bride is veiled as a protection against the Evil Eye. When the married couple leave the church after the service, a bell-metal lamp with a metal handle is lighted in front of them as they advance, with the object of scaring evil spirits. In Cochin, the Romo-Syrians do not celebrate marriages on Sunday, and have no formal bathing rite on the fourth day, but, in addition to the giving of a ring, the *Tali* is tied, and, before the bridegroom takes the bride to his house, he gives a present of cloths to his wife, and receives similar gifts from his father-in-law. Following the Hindu custom, and as a means of freeing the body from its contents, which may impede a sacred rite, bridegroom and bride fast till the afternoon, the usual time when marriage service is performed. The discharging of fireworks with a view to scare evil spirits is a distinctive Hindu custom. Still more agreeable to Hindu usage is the custom of painting the bride's palms and feet with Henna leaves, a sexual stimulant, used to promote fertility, and also as a protection against demons. Among Hindus and South Indian Musalmans, the anointing is done with a mixture of oil and turmeric, and the residue of that used by the bride is sent and applied to the bridegroom as a means of promoting married union. The Hindu bride's marriage necklet is often among Christians replaced by the *Manikonta* or jewel ring, consisting of 153 metal beads. When the pair return in state after the wedding, they are led into the house by the best man and the bride's uncle, amidst the excited cries of men and women, and the peculiar hissing sound produced by the expulsion of air between the lips and teeth, as is the rule at marriages among the Nambudiri Brahmans and Nayars, also used by the Semites and other races. We notice here the distinctive position assumed by the uncle, possibly the uncle on the maternal side. Though Professor Westermarck is, in the last edition of his work on *Human Marriage*, disposed to lay less stress on his privileged position at marriage rites than that suggested by other anthropologists, we may suspect that it points to a survival of his authority among groups who follow the rule of Mother Right.

Next comes the menstruation taboo common to Hindu and most groups of lower culture. Among Catholics, Syro-Romans and other sects, it was formerly the rule that women in their course were secluded for three days, during which time they were not

allowed to enter the family kitchen, the pollution being removed by bathing on the fourth day. Among Syrian-Jacobites, women in this condition are still considered unclean, and are kept in seclusion for three days during which period they do not enter the kitchen or attend the services of the church. Among the Catholics, Syro-Romans and others, the fact is merely concealed, and the woman undergoes no rite of purification, except that of bathing on the third or fourth day.

At child-bed, among the Syrians, the women attending the mother are held to be impure, and are obliged to purify themselves by anointing with cocoanut or gingelly oil, followed by a bath. The mother herself on the day after her delivery is bathed in warm water in which medicinal herbs have been infused; she is unclean for fifteen days, when she is bathed, and the lying-in-room is purified, but she is not allowed to do the usual house work for ninety days after her confinement. The Romo-Syrians do not require purification after a birth or death in the house-hold, but Jacobites in Travancore recognise a form of pollution for fifteen days after a birth.

Jacobite mourners are under a pollution after a death and fast till the performance of the *Pulakuli* rite, when masses should be said for the soul of the deceased. This rite is usually performed on the eleventh day, but it may be deferred till the 15th or 21st or even till the 41st day, when a feast is given to the neighbours and to the poor, as in the case of the normal Hindu death feast. The mourners are then purified by being fumigated with incense, while hymns are sung and prayers offered. In former days, the corpses of those Syrians who "died in heaths" were buried in unconsecrated ground without the service of a priest, but the Synod of Diamper enforced burials in churchyards for all the dead, including those who died of small-pox, in fact, for all dying in a state of penitence. An interesting death taboo, reported from other sources besides this work, is that on the death of the ruling prince in Malabar, fishing is prohibited for three days, as the soul of the deceased is supposed to enter the body of a fish, and, if that particular fish happen to be caught, the consequences might be awkward.¹

It is also noteworthy that in former times, it was the custom that Syrian Christians used to bathe in the morning, and also if they happened to touch any member of the polluted tribes, or a Nayar. Such rules of pollution by contact are much more rigid in southern than in northern India, and in the former region it has been extended to pollution caused by the mere

1. I. Fryer. *A New Account of East India and Persia*, edited by W. Crooke, Halkhuyt Society, 1912, Vol. II, pp. 294, 295.

presence within a certain distance of a member of any of the impure tribes or castes.

The rules imposed by the Synod of Diamper, prohibiting the observance of such rules as those just described, have been only partially effective. The Synod directed faithful Christians to avoid not only the ceremonies and superstitions of the heathens, but the Judaical rights and "ceremonies also, which were all abrogated by the sufficient promulgation of the Gospel." Among these prohibitions were included the separating of women for forty days after the birth of a male child, "as if they were so unclean so as not to suffer them to enter into the church, imagining that there would be sin in doing it, and eighty days after the birth of a female, both of which are Jewish ceremonies that are now abrogated, and not merely useless but prejudicial."

Astrology, magic, sorcery and witchcraft were regarded by the Synod to be of diabolical origin and repugnant to the Christian religion. Syrian Christians in former times used to consult Hindu astrologers and their own priests, by whose advice days and hours auspicious for marriages and the happiness of the married pair were selected. They used to make "certain circles into which they used to put rice and perform certain superstitious ceremonies, and also make certain figures behind their doors, and recite prayers with ceremonies, all of which were intended to make the union happy." On the advice of astrologers and fortune tellers, marriages were broken off and fresh engagements made. Magicians were consulted in cases of sickness, to check cattle plague, to trace thieves and stolen property, to make gardens fruitful. One Persian treatise on medicine known as the *Parisman*, which dealt with the casting out of devils, as well as works known as *The Book of Lots* and *The Ring of Solomon*, was prohibited by the Synod. But even at the present day, some sections of the Syrians believe in astrology, have horoscopes prepared for their infant children, and even make offerings in Hindu temples. Auspicious days are selected for starting important undertakings; oaths are taken on Hindu deities; elaborate rules are provided for the interpretation of dreams.

The belief in miracles, though of course not derived only from Indian sources, flourishes in the South Indian environment. The lance with which St. Thomas was pierced and some of his bones and vestments are preserved at the Big and Little Mount, some eight miles from San Thome, of which a full account is given in the following pages. At Kottar in South Travancore is the chief church founded by St. Francis Xavier. The people of

the land are said to have set fire to his hut, but the Saint was found praying uninjured amidst the flames. A lamp has perpetually been kept lighting in the church since its foundation; even Hindus visit it, make their vows there and pour out oil, while, on account of the miracles which have been vouchsafed there, multitudes of devout Roman Catholic pilgrims from British India, Ceylon and the Malay Peninsula visit the place for the annual feast held in the month of December. At Arakuzha is a church dedicated to the Blessed Virgin. A wealthy landowner endowed it, but he was induced to violate the sanctuary and punished a criminal who had taken refuge there. The result was, that no rain fell for a year and a half, and relief was granted only when he made submission by an annual gift of rice to feed the poor on the 15th of August, the day when the Virgin ascended to Heaven, and by providing a fresh endowment of lands and houses. This was followed by such abundant rain that the pious donor was obliged to find his way home from the church in a canoe. In 1868 the Catholic Bishop of Varapuzha tried to put a stop to these observances, but he was obliged to yield to the protests of the people and withdraw his injunction.

Again at the church at Kottar, it was the custom to organize lotteries as a source of profit, as they are at the present day conducted in Catholic and other churches in Cochin and Travancore. Hindus used to arrange such lotteries, some five or six hundred persons subscribing a Fanam or half a crown per month, and when the sum required was complete, a boy used to be chosen to draw the winning number. A Hindu who had a ticket in two lotteries used to vow to give five Fanams to the saint, if he proved to be successful in the first drawing. He informed his friends of the vow he has made, and they were amazed to find that he was successful. He then vowed to the church. He then returned to the church and vowed nineteen Fanams, if he won the second lottery. This led to further wagering on the result, and, when he won again, the Jesuit priests advised him to become a convert, but he refused.

Among the Jacobites, church affairs are administered by a great assembly, consisting of the elder members, the priests of the parish, and the trustees. They decide all matters involving the welfare of the congregation, and report their decisions to the Metran or Bishop, who himself sometimes presides at the meetings. Below this assembly is one of inferior rank, consisting of representatives of the laity, with the trustees and priests of the parish. In the event of their disagreement, the matter is referred to the great assembly. Recently, however, controversies have arisen as regards questions of administration and the supreme authority of the Bishop in matters temporal and spiritual. Some parishioners

claim that the parish meetings are the supreme authority, and that their decisions are communicated to the Metran only *pro forma*. The Metropolitan, however, refuses to accept this view, and it is evidence of the laxity of ecclesiastical control that suits have been laid in the Civil Courts to establish his power of control over the parish councils.

Syrian Christians also suffer from the vagueness and uncertainty of the law of inheritance. In former times, according to the constitution of the Hindu joint-family, they did not possess the right of selling portions of the ancestral estate without the consent of the heirs, as in the constitution of the *Marumakkathayam tarawad* or joint family, based on the law of Mother Right, in which this restriction on sale of property prevails. In a case quoted in the following pages, it has been held that Syrian Christians have no settled law determining the succession to ancestral property, and are controlled only by a sort of Common Law which is vague and uncertain and varies from group to group. In many cases as when a man dies leaving neither wife nor child, but only parents, brothers and sisters, the case becomes complicated, as under the Mosaic law the father cannot be the heir. But the general feeling is said to be that the father should be regarded as heir in preference to the brothers and sisters of the deceased. Again, it is a matter of dispute whether the widower has any right to the estate of his deceased wife; but it is admitted that the daughters of a man dying intestate without leaving a son or the descendants of a son, should succeed to his estate; but that when the daughter has received her share as dowry, she has no further claim on his estate, but if a daughter has received no dowry, her right to a share in her father's estate is doubtful, and, as regards widows, the law is equally vague and uncertain.

In the Travancore State, the Maharaja has passed a law regulating the right of succession to the estate of a Christian who has died intestate. It is, as the writer remarks, much to be desired, that similar regulations should be issued in the Cochin State.¹

It is unnecessary to discuss in detail the history of the various branches of the Christian Church in Southern India, which have been fully dealt with in the authorities already quoted in this note and in the present work. Ancient tradition which is not accepted by modern historians, represents St. Thomas as the first Christian teacher in India. In one form of the story, he is said to have been guided by St. Peter and accompanied by St. Mathew, and it is alleged that he was flayed and rose miraculously clothed in his own skin, while others say

1. A Regulation has since been passed. Please see Appendix B. . . .

that he was pierced by a soldier's spear and thus put to death. A second legend represents the teacher to have been Thomas Cananeo, who is reported by some to have lived in the 4th, by others in the 9th century. But setting aside these legends, the first historical evidence is that of Cosmos Indicopleustes (A. D. 547—60), who found many Christian churches on the coast of India, and in Ceylon and Socotra, with clergy ordained by, and subject to, the Persian Archbishop of Seleucia. Immigrations of Christians to Malabar from Baghdad and elsewhere occurred in the 8th and the 9th centuries, the later movement being led by two Nestorian priests or Bishops, Mar Sapor and Mar Peruz. Bishop Maclean rightly distrusts the theory of P. T. Geeverghese that the Malabar Christians were Jacobites till the 15th century, when for a century they became Nestorians.

This Nestorian immigration had an interesting result to which the writer of this book seems to make no reference. Sir G. Grierson, when dealing with that phase of Vaishnavism known as *Bhakti margā*, "the path of devotional faith," which has profoundly influenced Hinduism, points out that it was probably inspired by Jewish and Nestorian colonies in Southern India from the first to the early centuries of the Christian era.¹ The statement that a party of Syrian Christians visited the court of Siladitya of Kanauj in A. D. 639 is now proved to have originated in a mistake, the royal personage whom they encountered being the Emperor of China.² We know that the early Vaishnava teachers came from Southern India, and it is an interesting fact that this movement was connected with the Nestorian Church.

It is also unnecessary to discuss in detail the origin and progress of the Roman Catholic community, and this subject involves controversies still active and unsuited for discussion in a treatise dealing with them from the anthropological point of view. The Inquisition was established at Goa in 1560, and in 1599 the Synod held at Diamper or Udayamperur united the people of Malabar, then estimated at 200,000 Christian souls, to the Roman communion, and rooted out all traces of Nestorianism. The writer of this work has discussed the beliefs and present condition of this community in great detail, and is qualified to explain its character from authoritative sources. If space allows, it would be interesting to reprint the report of the proceedings of the Synod, which are not easily accessible to those who are not members of the communion.

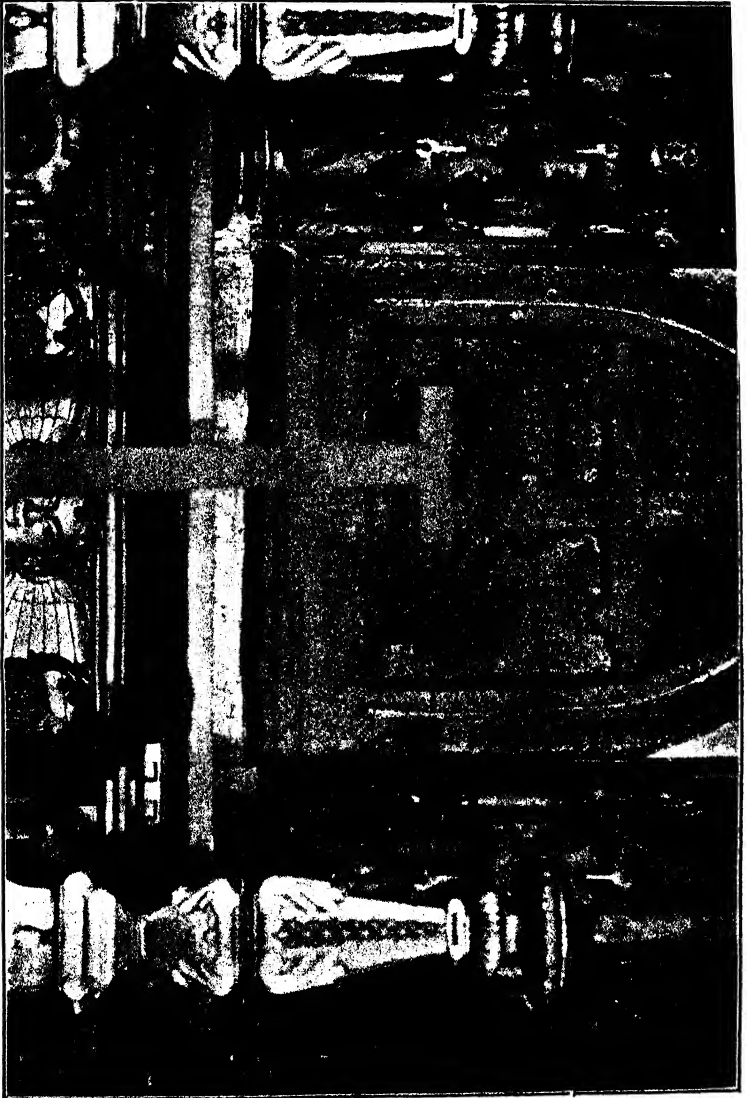
1. J. Hasting's Encyclopaedia of Religion and Ethics. II, 539, p. L. J. Sedgwick, Journal of the Royal Asiatic Society, Bombay Branch, 1911.

2. Hasting's cf. Vol. II, 548, Journal of the Royal Asiatic Society, 1913 p. 144

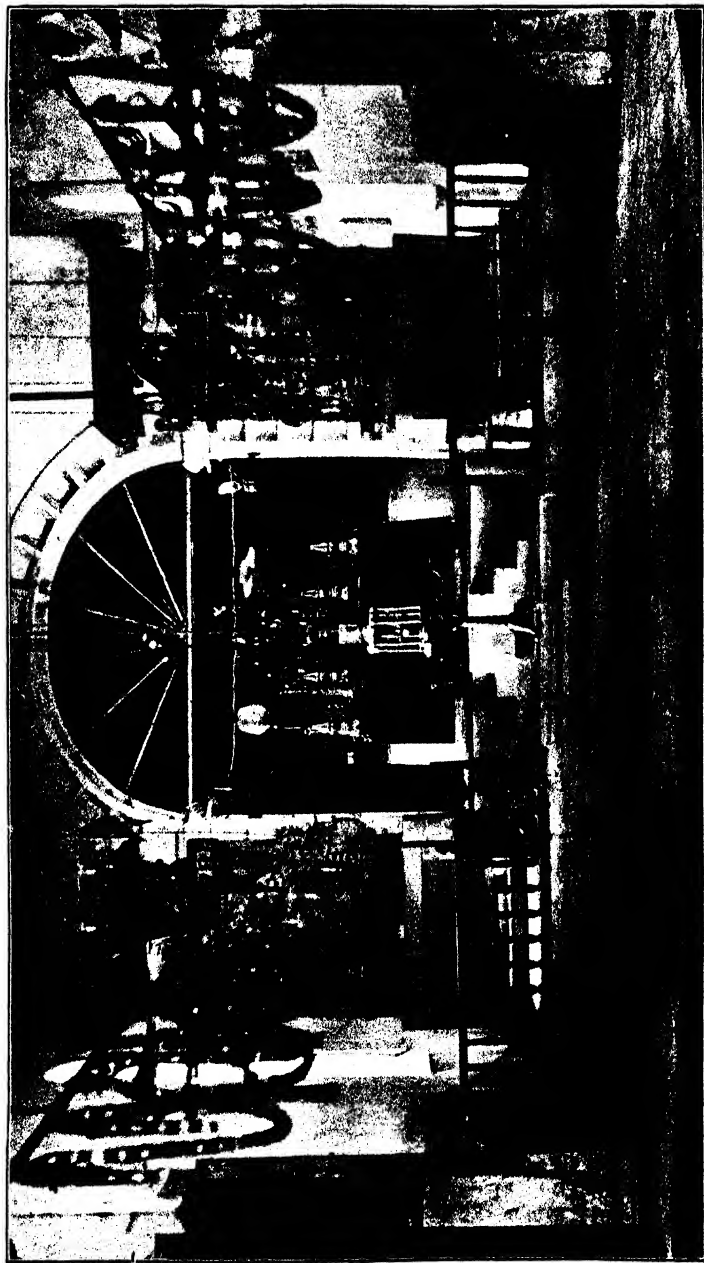
Much interesting detail is supplied in this work of the industries and social life of the Christian community. But this introductory note has already occupied so much space that the reader must be referred to the chapters dealing with these subjects. Mr. Anantakrishna Ayyar is obviously well qualified to describe the Christian communities of Southern India, and his work is a valuable contribution to a subject little known to European readers. It will form a useful supplement to his two preceding volumes dealing with the other groups, the Animists, Hindus and Musalmans, who form the majority of the population of the Cochin State.

The State authorities deserve commendation for their liberality in providing such a complete account of the people whom they rule. It is understood that the author has collected a long series of measurements, showing the physical characteristics of the population. It may be hoped that the Cochin State will confer on anthropologists the benefits of these enquiries by publishing the material which has been collected.

WILLIAM CROOKE.



The Persian Cross in the old Syrian Church of Kottayam (Suddhists), Travancore.



Interior View of the Suddhists' Church, Kottayam, Travancore.

ANTHROPOLOGY

OF

THE SYRIAN CHRISTIANS.

CHAPTER I.

EARLY HISTORY OF CHRISTIANITY IN MALABAR.

AS the representatives of the ancient Oriental Church on the West Coast of Southern India, are found the Syrian Christians, who form a large majority of the Christian population in Cochin, Travancore and in the Ponnani taluk of South Malabar. The members of this community own a curiously mixed spiritual allegiance, some belonging to the Patriarch of Antioch, some to the Patriarch of Babylon and some to the Pope, while others again obey a Bishop of their own and call themselves 'St. Thomas Christians.' The curious thing is, that some of these groups, separated as they are by merely differences of doctrine or church government, have, during the long lapse of time, crystallised into regular castes; so that a man who regards the Patriarch of Antioch as the head of the church cannot marry a girl who is so unorthodox as to recognise the spiritual authority of the Pope. Their early history, social and religious developments, and their ethnic characters are described in the following pages.

The Syrian Christians are called St. Thomas Christians or Nazarane Múpillas. The 'Nazaranees' was a name by which the Jews had originally designated the primitive Christians who held themselves bound to observe the ceremonial law without disputing the salvation of the Gentile Christians who abstained from its injunctions.¹

The term *Múpilla* is a compound Malayalam word, *Maha* (great), and *Pilla* (son), signifying 'prince' or 'royal

1. Professor Curtz. History of the Christian Church, Vol. I, p. 99. •
Dr. H. Bruck. History of the Catholic Church, Vol. I, p. 83.

son,' which were the honorary titles granted to Thomas Cana and his followers by Cheraman Perumal, the old renowned Emperor of Kerala. It is said that they enjoyed the privilege of being called by no other name than that of 'sons of

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The introduction of Christianity into Malabar and the subsequent history of the Christian church, like the early history of the Jews, is buried in obscurity, and even the available information is to a great extent

Traditions about the advent of St. Thomas to Malabar.

based on the legendary and disputable traditions of St. Thomas, one of the twelve Apostles of Jesus Christ. According to the current traditions, the introduction of Christianity and the establishment of the original church in Malabar in the year 52 A. D., are ascribed to the Apostle St. Thomas to whose lot, after the division of the whole earth among the Apostles for evangelisation, fell Parthia. He left Syria in 35 A. D., went to his destination and built a palace for the king Gondophares who ruled over Afghanistan, Kandahar, Seistan, Northern and Southern Punjab. Though the Gospel was preached in the dominions of that king and many conversions made, there is no evidence to show that the Punjab was reached or any one was baptised in a single northern part of the actual Indian Empire. It seems that the Apostle then retraced his steps, announced the word of God to the Ethiopians, brought under the yoke of Christ, the inhabitants of the island of Socotra and arrived finally at Cranganur, a place which is now an obscure hamlet, but was in those days a flourishing sea-port called by the ancient geographers Mouziri² (Muyiri Kotta). He founded seven churches on the Malabar coast, viz., Malankara, Kottakayil, Kokkamangalam, Niranam, Chayil, Quilon and Palur, the first six being in Travancore and Cochin and the seventh in Chavakac in South Malabar. He also founded eight bishoprics, of which Malabar was one.

Two of the seven churches fell into decay, but the other five still exist as monuments of the memorable past. Seven other chapels were also built by him at Niranam, Pallipuram, Vattamaray, Parur, Cranganur, Palur and Kokkamana. He is said to have preached and laboured for thirty years in these parts and converted the people of all castes among

1. *Historia Ecclesiae Malabaricae* auctore, Jo. Faendi Raulin Reomae 1745. Cochin Tribes & Castes, Vol. II, chap. 17, p. 459.

2. H. C. Rawlinson. *Intercourse between India and the Western World*, pp. 108, 111, 121.

whom were the Nambudiris of thirty-two families. Some of them were Sankarapuri, Pàlamattam, Kàlikavingal, Koikara, Madapoor, Vyampilli, Muttòdal and Kottakara. Of these, the first two families were ordained and set apart for sacred orders and bishops. The priesthood has been practically hereditary in the two families, Sankarapuri and Palamattam, for several centuries with the inheritance in the female line.¹

The Apostle after his labours in these territories went to Mylapore along the Coromandal Coast, and thence to China, and on his return to the former place, either suffered martyrdom or met with an accidental death on St. Thomas' Mount. His grave is shown in the present Roman Catholic Cathedral at St. Thome, and at the Little Mount is a small cave containing Pahlevi inscription where he is said to have concealed himself from his enemies. It is also said that after the death of the Apostle, the church fell into evil ways, and some of the clergy, either afraid of persecution or influenced by persuasion and advice, returned to Hinduism.

The apostacy was due to the revival of the Sivite worship advocated by the celebrated Mânikyavàchakar who exercised great influence upon the new converts by exorcising devils and curing the diseases of the cattle by his prayers and incantations. He laboured among the Syrians of Kurkanikulam, and led away many of the faithful. These were henceforward called Manigràmakâr,² and were shunned by the Syrians. They are scarcely distinguishable from the Nayars. Their descendants are to be found at Quilon, Kàyamkulam and other places.

There is an interesting Malayalam account which gives a history of the Syrian Christians beginning from St. Thomas down to 1770 A. D., a literal translation of which is herein given.

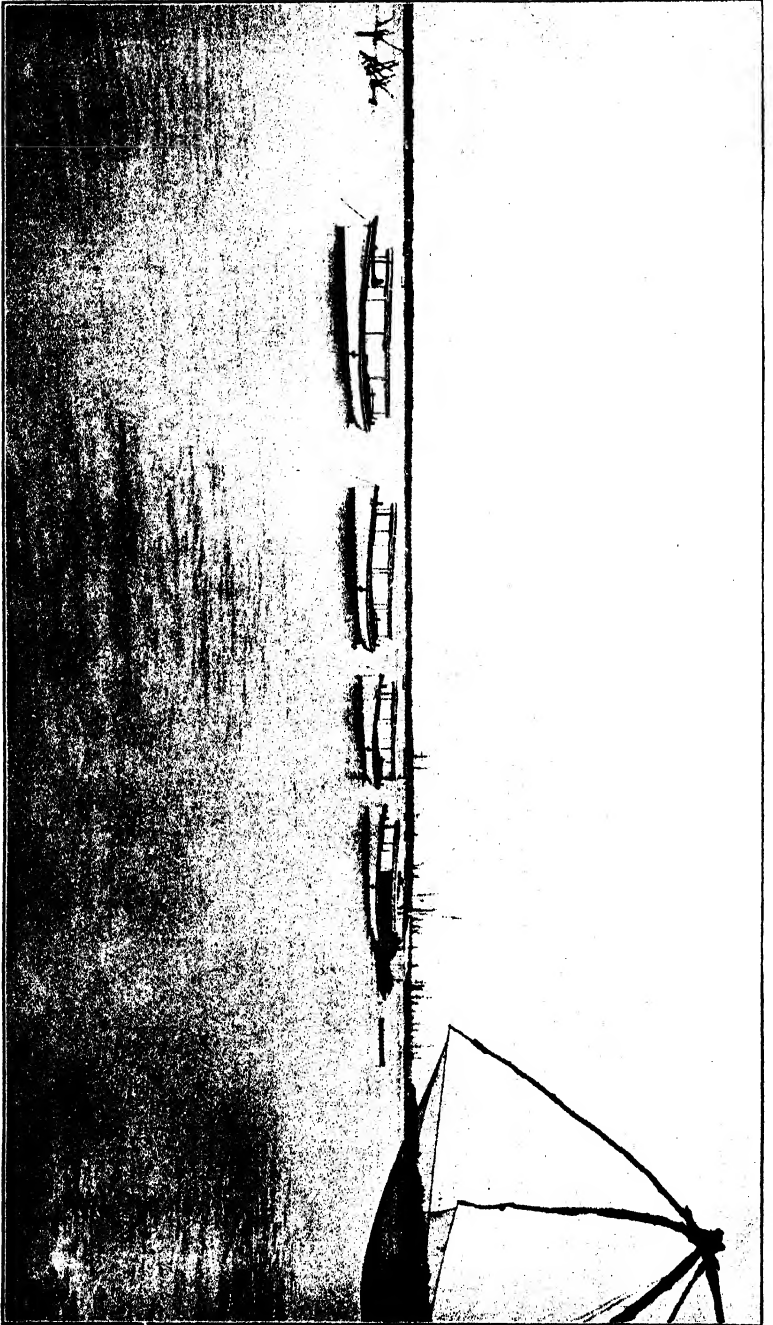
“In the name of the Unoriginated and Endless Essence, When Chéra Perumal ruled in Coromandal Coast (east coast of India), one day in sleep, by the divine blessing, the King beheld beautiful buildings like a palace, filled with light and splendour and sights productive of beautiful thoughts. Filled with unbounded joy, he awoke, and, while eagerly thinking over the matter, and making inquiries, he came across a certain merchant named Hawan, to whom he related all these things saying, ‘I have a boundless desire to build myself just such a

1. Church History of Travancore, pp. 9—10. La. Croze, pp. 39—40.

2. History of the Catholic Church, Chap. I, p. 3.

palace, and for this purpose you must procure me a skilful artificer.' The merchant accepted the royal charge, and promised, by the blessing of God, to find one. The King gave the money needed for the undertaking, and sent him on his journey with attendants. He set out on his search and at length came to Mahosa in the land of Yus (Yudea or Judea?). While dwelling here in grief, Lord Jesus Messiah appeared to him as a man of that country, and graciously promised all that he was so earnestly seeking and said, 'I will give and send with you a master carpenter most highly skilled in all kinds of work.' Having heard the divine word, he was astonished, and forthwith by the Spirit, Jesus summoned the Apostle Mar Thomma and said, 'Lo! there is a carpenter. He will accomplish everything according to your mind.' Then He sold the Apostle to Hawan for a sum of money, which he received and handed to the Apostle. But when He ordered him to go with the merchant, the Apostle declared his sorrow, and said, 'Two and two Thou didst send the others into all lands, but Thou hast commanded me to go into a land of malefactors whose tongues I know not and who live like beasts of prey.' Jesus said, 'Fear not, I am with thee. Thy thoughts are my thoughts.'

Thus commanded and encouraged, Mar Thomma, the Apostle, departed with Hawan, and in the Year of Our Lord 52 he arrived in Mylapore (now part of Madras). At the first interview with the King, His Majesty commanded him saying 'Draw a plan of the palace which I saw in my dream, in its extent and beauty, that I may know it.' Then the Apostle drew the palace and, when the King saw it, he rejoiced and greatly honoured the Apostle, and told him all about the work. The Apostle assenting, all the details as to the site, expense, and the necessary time were agreed upon, and the King gave him the required money and commanded him to gather all things necessary and to build. He departed, and began to make known the Gospel, to gather the poor, to comfort them as they needed, to heal the sick, the demoniacs, the blind and the lame. In those days, when the way of baptism was increasing, the Devil entered into the hearts of his servants, and being jealous, they informed the King that not a single stone was cut for the palace, nor even the foundation laid, and that all the vast wealth entrusted to the Apostle was being squandered on those who joined his new religion; and that there was not the slightest sign of the building. When the King



Backwater Views (Near British Cochin).

heard this, he called the Apostle and asked him saying, 'How much of the palace is finished?' 'Let me see all that you have done.' To this the Apostle answered, 'The palace is quite finished, and it is in the Heavenly kingdom, but the time has not yet come for you to see it.'"

"When the King heard this, he was angry, and sent for Hawan, and cast them both into prison. Then he bethought him how he might ill-treat them, 'for, by this affair,' reasoned he, 'I have incurred dishonour, an ill-name and loss of wealth'. So he was grieved, and his mind was disturbed, and sickness broke out. The heir-apparent died in the meanwhile, and by the divine will, angels received his spirit and carried him into bliss, where he saw a palace called 'The palace of the King, built by Mar Thomma.' The angels told him that the Apostle had made this palace for the King, his brother, against the time when they should carry him to paradise. Hearing this, he rejoiced in spirit, and immediately by the Lord's command, his soul was restored to his body and he returned to life. Having called the King, his brother, he said, 'I am your brother. Deny me not what I shall ask of you.' The elder King replied, 'With great joy will I grant all that you ask.' When he had ceased speaking, he replied, 'My request is that you agree to receive of me all the money you have given for the building of the palace with one in ten added, and that you give me in exchange, the palace which the Hebrew has finished for you'. Thereupon the King who had despaired, asked with great desire to know his secret and he told him the whole matter. Then the King rejoiced, but being greatly melted for his sinful conduct, they both went with reverence, saw the Apostle, fell at his feet, and loosed his bonds. With deep humility both the kings and, with them, many people received baptism. Then the Apostle after he had ordained many priests and built churches there, set out for several other countries and preached the Gospel."

"In the hill country of Chérakon, in Malabar, in Kerala, in those days, there was no King, but thirty-two *grámams* (village colonies of Brahmans) and thirty-two chiefs held sway. Accordingly, when the Apostle disputed with them, the truth won the victory, and many from various *grámams* were baptised."

The story says the Rev. Thomas Whitehouse is of eastern origin, and is founded on the spurious history of

Abdias, but to what precise age it is to be assigned is uncertain.¹

All along the ages, St. Thomas has been known as the Apostle of India, and the testimony of the Christian writers is worthy of consideration. In A. D. 190, the Great Gnostic Pantænus, a Professor of Theology in the school of Alexandria, set sail from Bernice in the Red Sea and landed after the tedious coasting voyage of those days in one of the Cochin ports, where he found a colony of Christians in possession of the Aramaic version of the Gospel of St. Mathew, in Hebrew, which St. Bartholomew was supposed to have carried thither, and this is the earliest mention of the community now known as the Syrian Christians.² The Acta Thomæ (third century A. D.) gives the earliest detailed account of St. Thomas' Apostolic labours, and connects the mission with King Gondophares whom coins prove as having been an Indo-Parthian king with his capital at Kabul and thus make no reference to his journey to Southern India. St. Jerome (A. D. 390), in one of his letters, speaking of the Divine word in his fulness, being present everywhere, says, "He was with St. Thomas in India, with Peter at Rome and with Paul at Illyricum." Hippolytus, a still earlier writer, states, that he perished at Calamina, an Indian city. Dorotheus, bishop of Tyre, and contemporary with Eusebius, says, 'It was handed down to them, that Thomas preached to the Parthians, Medes and Persians, but died at Calamina³, in India, and was buried there.' Calamina is said to be *Kallimmel Ninnu* (from the top of a rock), referring to the top of St. Thomas' Mount, near Madras, but this name has had another explanation also, Gregory Nazianzen (A. D. 370) makes mention of a place in India where the body of St. Thomas lay, before it was carried to Edessa, and the existence of a monastery is also the record of a miracle at the tomb.

Ruffinus in 371 A. D. says that the bones of St. Thomas were brought to Edessa from India which is evidently Indo-Minor—the country west of the India known to the mediæval geographers. In remembrance of this, a feast called *Duhrana*

1. Whitehouse *Lingerings of Light in a Dark Land*, p. 15.

2. Pantænus *India Apostolicus*, *Lux Evangelii*, Chap. 36, p. 627.

3. Calamina—Syriac *Galmona*, meaning 'little mount'.

Calamina, *kala* (fish), *Ur* (a small town or village) is synonymous with *Mailepuram*, both meaning a fish-borough or fish town.

The Apostle St. Thomas, by the Most Rev. Ladislav Michalek Zaleski, pp. 37--38.

is celebrated by the Romo-Syrians and Jacobites of Malabar on the third of July of every year as a day of obligation. If Parthia and India Minor had been the scenes of the Apostolic labours, there would not have been the least likelihood of his having landed at Cranganur for the propagation of the Christian faith. Nevertheless, the tradition of the Apostolic origin handed down from generation to generation is even now tenaciously clung to by the zealous Christians of these parts.

In the Council of Nice, the first Œcumenical Council held by the Emperor's order in 325 A. D., the Christian interests in India were represented by Johannes, the Metropolitan of Persia and of the Great India, and this proves the existence of Christianity during the fourth century. Some critics, on the other hand, argue that India above referred to is not the Peninsular India, but Parthia, Ethiopia, and Arabia, i. e., countries outside India. This council was held to discuss sectarian differences, to define the jurisdiction of the various ecclesiastical heads and to frame a code of general dogmas, doctrines, and rituals, and appointed four Patriarchs at Rome, Constantinople, Alexandria and Antioch; and the Catholicos of Bagdad, likewise subject to Antioch, was invested with the authority of managing the affairs of the Eastern Churches. Thus, the Patriarch of Antioch was given the jurisdiction over the Indian Churches as early as the fourth century A. D.¹

In 547 A. D. Cosmos, an Alexandrian monk, who was called Indicopleustes on account of his voyages to India, went to Ceylon, and reported that there were churches there. "At Male (Malabar) where pepper grows and at Kalliana (Kollam)—Quilon—there is a Bishop who is specially ordained in Persia." It is very probable that the church was founded in the fifth century by Nestorian Missionaries, from Babylon; for, in spite of the decision of the Council of Ephesus in 431 A. D., the Nestorians flourished in the East, and the Patriarch of Babylon sent missionaries as far as Tibet and China between the sixth and seventh centuries.² As recorded in the Anglo-Saxon Chronicle, 'Alfred the Great in 883 sent an embassy to India, headed by Sighelm, bishop of Shireburne, bearing the alms which the King had vowed to send to St. Thomas and to St. Bartholomew.' The embassy penetrated into India with great success, and brought thence

1. Hist. Eccles., I. 13.

2. Topographica Christiana, XI, p. 337. Kalliana is identified with Quilon, but is probably Kalayan, north of Bombay.

many foreign gems and aromatic liquors. Marco Polo, visiting the neighbourhood about 1259, describes the place of the saint's burial as a small city, which was a place of pilgrimage visited by a vast number of Christians. Miracles and signs were the order of things at Mylapore for many centuries. ¹

The miraculous lamp which Theodorus saw burning at St. Thomas' shrine in the sixth century was followed by other marvels which attracted pilgrims. "The Christians," says Marco Polo in the thirteenth century, "who perform this pilgrimage, collect a red coloured earth from the spot where the Apostle was slain and carry it away with them, and give it to the sick to cure their illness."

It is generally believed that St. Mark, the evangelist, founded the church of Alexandria. Historians are divided in opinion as to the time when he went to Egypt, some affirming that it was in the second, others, in the ninth year of Claudius, and others in the third of Caligula. This much is certain that he spent the latter years of his life in that country where he introduced the Gospel, and lived to see the Church under his superintendence.² At this period Alexandria was the Emporium of the world, and had acquired an importance second to Rome herself. Like other mercantile towns, its population was composed of the inhabitants of all the nations with which they carried on trade. Of these, the Jews formed a very large portion. There were also large numbers of strangers, not only from Syria, Lybia, Cilicia, Ethiopia and Arabia, but also from Bactria, Scythia, Persia and India, who were drawn thither by the attractions of its mart.³ Here the Evangelist Mark assembled a numerous church which, like the first fruits of the Gospel at Jerusalem, could be composed of converts from all the nations which Divine Providence had thus brought together, that they might hear the glad tidings of salvation. They came for the sake of this world's traffic indeed; but they found the knowledge of the Gospel infinitely more than they sought, and returned home freighted with the merchandise of Heaven. It has also been known that the Indian trade was in his time the chief object of attraction at Alexandria, and the progress of Christianity in India at that early period might be traced with some probability. There is also a romantic episode regarding the advent of Thomas Cana.

1. Cosmos' Indie Topograph. Christ. Lib. XI. 337. Robertson's India.

2. Eusebius Ecc. History Lib. II, ch. 16.

3. Fleury. Ecc. Hist. Lib. II, sec. 5.

“The Christians of Malabar were in a state of disorder for about 300 years from the time of Apostle Mar Thomas visiting Malayalam and establishing the true faith, as they had neither head nor shepherd. But, by the Grace of the Lord, the Episcopa of the Syrian land called Uraha had a vision in his sleep, in which a person appeared to him and said, ‘grieve ye not for the flock that suffer and collapse in Malayalam which I even won at the sacrifice of my life? The Episcopa hereon awoke, and at once announced the important tidings to the Holy Catholicos of Jerusalem. He thereon called together the learned Malpans and others, and consulted them; and it was resolved that the respected Christian merchant called Thomas of Cana residing in Jerusalem should be sent to Malayalam, and particulars ascertained through him. And thereon, he was sent to Malayalam on a trading enterprise.”

“This Thomas of Cana arrived at the Cranganur bar, and landed and saw and, from the cross then worn round the neck, recognized the Christians who were brought to follow Christ by the exertions of Apostle Mar Thomas, and who in spite of the oppression of the heathen and heathen sovereigns continued to remain in the True Faith without any deviation. He struck their acquaintance and asked them for particulars, and learned that their grievance was very great on account of the want of priests and that the church was, owing to that reason, in a tottering condition. On learning these particulars, he thought delay was improper, and loading his ship with the pepper, etc., which he then could gather, sailed off, and by Divine grace, reached Jerusalem without much delay and communicated to the venerable, the Catholicos of Jerusalem in detail, all the facts he had observed in Malayalam. And thereon, with the sanction of the Eusſathias, Patriarch of Antioch, four hundred and odd persons comprising men, women and boys, with Episcopa Joseph of Uraha, priests and deacons were placed under the orders of the “respectable merchant, Thomas of Cana, and sent off by ship to Malayalam with blessings.”

“By the grace of Almighty God, all these arrived at Cranganur in Malayalam in the year 345 of Our Lord, without experiencing any inconvenience or distress on the way. On this, they were received by the people of Kottakayil community of the Christians called *Dhariakkal* of the sixty-four families. They acknowledged allegiance to Joseph Episcopa who came from Jerusalem as their Metropolitan. And

the affairs of the Church continued to be regulated by Thomas and others."

"Thomas went and obtained an interview of King Cheraman Perumal, the then ruling sovereign of Malayalam, and made presents to him and represented to him the sufferings and weakness of the Christians; and the sovereign was pleased, and said that he, the Lord of the land, would undoubtedly render all help. Not only was command issued to have all aid rendered to the Christians, but privileges of honour were also bestowed under title deeds with Sign Manual and embossed on copper-plates, the sun and moon being witnesses to be enjoyed without any demur from any quarter as long as the sun, the moon, etc., shall exist. Further, King Cheraman Perumal made a grant of a tract of land in Cranganur. 144 koles in extent by the *Anakole*, comprising land on which a parah of paddy was scattered, and conveyed it to the Christian Thomas with the (then usual) rite of dropping water and flowers into the hands of the donee. This grant was obtained at Karkadagam *rasi*, the *Sapthami* (seventh) day, Saturday, the 29th Kumbham of the above year, and called it Mahadeva-pattanam, and (Thomas) lived there in the enjoyment of great power".

The traditions as to who exactly Thomas of Cana was, and as to the date of his arrival in India are very conflicting. Visscher, in his letters of Malabar, gives the date of his advent as 745. Hough says, "About the year 780, the Church in India was again under the authority of the Patriarch of Selucia to whom its Bishops were subject, and consequently they were Nestorians. Not many years after, an Armenian merchant took up his abode in Malabar who is said to have been the first to obtain for the Christians in those parts immunities of considerable importance. His name was Thomas of Cana or as he is usually called "Mar Thomas." Hough says, that the accounts of the Mission are so uncertain that it appears that Thomas of Cana has been confounded with Thomas the Apostle. Assemanus regards him not as an Armenian merchant but as a Nestorian Bishop sent by a Nestorian Patriarch. Paoli gives the date of his arrival as 825 A. D. Assemanus says about the year 800 A. D. Gouvea says it is generally believed that Thomas of Cana arrived in Malabar in the fourth century.

The arrival of Thomas of Cana and the reign of Cheraman Perumal have been placed by some writers four centuries after

this date, perhaps because the usual legend is, that Cheraman Perumal went to Arabia, and there he became a Muhammadan. But Day, in *His Land of the Perumals*, (43 note), says that Cheraman Perumal reigned from 341 to 378, and then went on pilgrimage. De Faria, in his *Portuguese Asia*, I, 100, says that the pilgrimage was to Mylapur. Visscher, in his letters from Malabar 176, says "Like Charles V, the aged monarch, weary of the cares of State, retired to console his declining years with religion and solitude and taking up his abode within the precincts of a sacred pagoda in the Cochin territory died full of years A. D. 352."

There is also another explanation. The introduction of Christianity to India is very often attributed to Thomas, a Manichean, who is said to have arrived in India in 272 A. D. He is also said to have been a heretic of the School of Manes. There seems however no ground to support the above statement. On the contrary the Syrian Christians have a tradition that this infant church was persecuted by the Manicheans.

Some of the best authorities are inclined to accept this tradition. *Epistolae Edifiantes* give much importance to it. Romanist writers, in general, and Jesuit Fathers, in particular, like Emmanuel Anger, Martin Matinez and others, do not reject the tradition as unworthy of belief. Among Protestants, the great Dr. Buchanan, Chaplain, Jacob Canter Visscher, the Dutch author of the well-known letters of Malabar, Dr. Kerr, and other illustrious men of his church, viz., Bishop Hiber, and Archdeacon Robinson—all attribute an apostolic origin to the Syrian Church of Malabar. The Rev. Mr. Whitehouse is inclined to accept the tradition on proper and reliable grounds. He said that India could not have been such a 'terra incognita' to St. Thomas as it was to the natives of Southern Europe. He must have traversed the regions after crossing the ancient overland route where the inhabitants must have been as familiar with India, the Indian commodities and Indian News, as the ordinary Natives of Suez, Cairo and Alexandria are at the present day. Further, the existence previous to the Christian Church, of a Jewish colony (the Jewish colony of Cochin on the West Coast of India) would very likely have attracted the Apostle who was himself of the stock of Abraham, and to whom the pilgrimage to this distant country commended itself as a fitting termination of a career which had threatened to end differently. The Rev. Alexander J. D. Orsey in his *Portuguese Discoveries and*

Dependencies, after a close examination of the Portuguese records, arrives at the conclusion that the tradition concerning St. Thomas current in Malabar is true.¹

There are also others who doubt and reject the tradition as unworthy of any credence. Among them are La Croze and Hough, who assign good reasons for regarding the whole story as legendary and mythical. Chaplain Trevor holds that "there is better evidence that the light of Christianity extended from Egypt, where it was kindled by St. Mark, through Persia towards the northern confines of India, and that Syrian Churches might have been planted in the fourth century by Thomas, a monk from that country, whose name must have been confounded with that of Thomas the Apostle." The Rev. Mr. Mateer considers that there was in the first instance a colony from Antioch, perhaps driven thence by violent persecutions about the middle of the fourth century. Mr. Campbell, on the other hand, thinks that their colour, names, manners and customs, style of architecture, ignorance and non-employment of the Syrian language, except in churches, the rites and ceremonies used in their worship, and their subjection to the see of Antioch in modern times, confirm the truth of the views already advanced. Dr. Milne Rae, in his *Syrian Church of Malabar*, advances arguments to prove that the Apostle St. Thomas never came to Malabar.²

From the foregoing account of the introduction of Christianity in Malabar, it may be seen that the authorities differ in their views. In the palmy days of the Roman Empire, there was considerable trade between the East and the West. A force of two Roman cohorts was stationed at Mouziris (Cranganur) to protect their trade. In the second century a merchant fleet of one hundred sail steered regularly for Myoz Hurmuz on the Red Sea, Arabia, Ceylon and Malabar. Even a few centuries earlier there had been a great deal of commercial intercourse between the coasts of Malabar and Palestine, and the Jews had already settled in these parts. Judging from these historical facts (liturgical documents testimony of the Fathers of the Church, the account of the early European travellers) and from the traditions current among them, as also from the old numerous songs sung by the Syrians on marriage and other occasions, it is not unlikely that the Apostle St. Thomas came to these parts to spread

1. Church History of Travancore, p. 6.

2. Dr. Milne Rae. *Syrian Church of Malabar* pp. 27-28.

the Gospel among the Hindus of Kerala. The Jewish and Syrian inscriptions on copper-plate documents and the Christian inscriptions on stone in a language unwritten in India, for over a thousand years also confirm the truth of the tradition¹.

Mention has already been made of the seven churches established by St. Thomas. The traditions connected with each of them may not be without interest here.

Traditions connected with the churches founded by St. Thomas.

1. KODUNGALLUR - It was called Cranganur by the Portuguese, and is situated at a distance of 20 miles north of Cochin. This was one of the earliest settlements of the Jews, Christians and the Muhammadans. Within a distance of two miles is the island of Malankara, held sacred as the landing place of St. Thomas. It also gives the name of the diocese. The church erected by the Apostle is no longer there, nor has any vestige of its former glory survived. Gouvea mentions that there was a Syrian Church there at the end of the fifteenth century, and that it bore testimony to the population, wealth and power of the Syrian Christian community in ancient times. "There was," he says, "One chapel open on one side and approached by steps, in the midst of which stood an ancient cross, much venerated and said to have been placed there by St. Thomas." This miraculous cross possessed strange powers, and Christians could not prostrate themselves before it without a spirit of compunction for sin being awakened in their hearts. Hindus made their vows there, brought offerings of oil and wax to replenish the lamp that burned before it, and returned gladdened by the recovery of their lost wealth or property, but still unwilling to become Christians. It is said that at times this wonderful cross became so elevated in the air that few could see it, and so resplendant that those who gazed at it, ran the risk of losing their sight. In 1536, the Muhammadans destroyed and burned the shrine of St. Thomas. Immediately afterwards the King of Cranganur gave the land to the Portuguese, who on the same spot built a church dedicated to St. Thomas. It is also said that there were two churches, the upkeep of which was borne by the Portuguese; and that there many native converts were engaged in their service. The clergy must have come either from St. Francis Vincent College, established in 1540, or from

1. The most Rev. Ladislas-Michel Zaleski. *The Apostle St. Thomas in India*, pp. 1-88.

that of St. Francis in Goa founded in 1541 for candidates from Canara, the Deccan, Malabar and other places¹.

2. **QUILON.**—The town is called Kollam by the natives. It commands one of the entrances into the beautiful back-water of Travancore. Tradition says that St. Thomas preached there, and in after-times a party of Christian immigrants from Syria landed in the neighbourhood of the modern town, a place now engulfed in the sea, just as a similar party did at Cranganur. "Whether they came for the purpose of trade or were driven to seek shelter from the sword of Muhammad or for other reasons cannot now be determined." Nor can the date of their arrival be known with any degree of certainty. This much is known that on the arrival of the Portuguese, there was a flourishing settlement of Native Christians whose forefathers have resided there for many centuries. Tradition makes mention of the foundation of a church by St. Thomas who preached first at Cranganur, and then went to Quilon whereupon a rock near the seashore was to be seen, as late as 1662, a stone pillar which according to the Christians had been erected by the Apostle. This ancient church is now no more, and the encroaching sea has covered even its site, and the old pillar must either have been removed or destroyed.²

3. **PARUR.**—There are two Syrian parishes bearing the names Thekkan Parur and Vadakkan Parur (Southern and Northern Parur). The latter is regarded as one of the seven churches founded by St. Thomas in Kerala. Geddes says, Parur was the metropolis of a kingdom in which the noblest body of all the Christians of St. Thomas lived. In his *Christian Researches*, Buchanan says, "Not far from Cranganur is the town of Parur, where is an ancient church which bears the name of the Apostle St. Thomas." It is supposed to be the oldest in Malabar, and is still used for divine service. There is still a tradition that the Apostle lived here before he went to preach at Mylapore and St. Thomas' Mount, where he was put to death. Bishop Middleton who visited the place in 1816 speaks of it in his journal. This old church was one of the many burnt by Tippu Sultan in his invasion of Travancore. Parur is even at this day a stronghold of Syrianism.

4. **KOKKAMANGALAM** or **SOUTH PALLIPURAM.**—This parish is situated at a distance of twenty miles south-east of Cochin, and the old church is only a short walk through coconut plantations from Kokkamangalam. According to the

1 & 2. Whitehouse *Lingerings of Light in a Dark Land*, pp. 25—29.

traditions current among the people, the first settlement is said to have been formed two or three miles off where a cross was erected from where they were compelled to remove, and this necessitated their settlement near the present church. An image of St. Thomas with a book in one hand, and a highly decorated carpenter's square in the other, was then enclosed in a tabernacle. In the upper apartment of this building appears a cross said to be the work of St. Thomas, though it is now covered over with a heavy coating of green paint. An inscription in Roman letters "COME COV NAER A. D. 1705 CABU NEAR, 1702" is cut in wood in a verandah in the northern side of the church¹.

5. NIRANAM.—This was another of the seven primitive settlements, lying some thirty miles to the south of Pallipuram on the side of the backwater. The old church and the relics are said to have disappeared during the long lapse of time. In Ward and Connor's Survey of Travancore, it is said that there is an inscription in the church at Niranam recording some repairs in the thirteenth century. No such inscriptions can be seen now. The only inscription at the Niranam church are two grave stones and are in old Malayalam as follows: (a) *൯൨-൦൧൦൯ മെടം തൊയർ ൯൦൦ പ്രൊൻ തൊമ്മൻ ചൊണ്ടി* (b) *൯൦൧൦ ൭ ന്ന ൯൦൧൦൯ കക്കടകം തൊയർ ൨൪൦൯-ചൊറിയൻ തൊമ്മൻ കത്തനാർ.* (a) Mepreal Thomman Chandy on the ninth day of the month of Medam of the year 92. (b) Cheriyan Thomman Cattanar on the twenty-fourth day of the month of Karkadagam of the Kollam year 799.

6. CHAYIL.— It lies about thirty-six miles due east of Rany, and is at present one of the most eastern Syrian settlements on the road to the famous temple of Chourimala in the dense mountainous jungle infested by tigers and other wild beasts. The Syrians were said to have emigrated to Kadambanad and Kaniyarpalli, where their descendants followed the Syrian ritual. These were the chief centres of trade in ancient times. It is said that the ruins of the old church situated on a high tableland commanding an extensive view are still discernible, and that the old baptismal font is still there in the depths of the sacred tank beside the temple-site.

7. PALUR.—This was the most northerly of the seven churches, as Quilon was the most southerly. It is in the Ponani taluk of South Malabar, and is about a mile southwest of

1. Whitehouse *Lingerings of Light in a Dark Land*, p. 25.

Chowghat. The old church is said to have been destroyed by Tippu Sultan. The present one on the same site is dedicated to Macarius. The town must have been a trading colony in ancient times like Quilon and Cranganur. Tradition says that the Apostle came here, converted many Nambudiris and destroyed many of the temples in the site of the seat on which stands the present church. Near this are also two tanks said to have been formerly used by the Nambudiris. On a recent visit to the village, I was shown the site of the temple, the tanks adjoining it, some ruinous wells here and there, an image of one of the Hindu deities, some broken slabs of coggled stones, and the remains of the foundations of the old edifice which once belonged to them. It is believed that in consequence of the desecration of the village by the Apostle, the Brahmans who then remained true to their faith cursed the place as *sapakad*, forest of curse, and removed to the neighbouring villages, where they settled in the hope of performing their daily ceremonies without hindrance. In remembrance of this event, they even to this day avoid chewing betel leaves and arecanuts within the limits of the profane locality. Some of the members of the Christian community told me that they were the descendants of the old Nambudiri converts, and still bore their old house names. Not far from the village of Palur, in the Syrian town of Kunnankulam, settled the descendants of the Brahman converts from the abandoned village, among whom many of the old social customs were once in vogue, some being still observed.

From the foregoing account of the seven churches said to have been established by the Apostle, it may be seen that they have all disappeared either by destruction or otherwise, and on their sites, new ones have been erected. The traditions concerning them, as handed to the Syrian Christian community by their forefathers, are firmly believed even in these days, and the conversion is said to have taken place in the first

1. On the south of the present church, there is a paramba or waste land called Ottu paramba with survey No. 27 and sub-division 39. This indicates a building adjoining the temple in which the Brahman youths of the village used to recite Vedas. Nobody now dares to occupy it in the belief that it is haunted and that vedic recitations are heard on dark nights.

CHAPTER II.

HISTORY OF THE SYRIAN CHURCH.

(From the second to the sixteenth century).

After the death of the Apostles, there were guides and rulers in the churches: and whatsoever the Apostles had committed to them, they taught the multitudes all their lives. "At their deaths they transmitted to their disciples what they had received—also what James had written from Jerusalem, and Simon from the city of Rome, and John from Ephesus, and Mark from Alexandria, and Andrew from Phrygia, and Luke from Macedonia, and Judas Thomas from India, and the epistle of an Apostle might be received and read in the churches in every place like those triumphs of their acts which Luke wrote are read."¹ It is said that India and all its own countries, and those bordering on it, received the Apostle's hand of priesthood from Judas Thomas who was guide and ruler in the church which he built and ministered there².

The Syrian Christians have traditions to the effect that St. Thomas ordained priests from the two families of his own converts, viz., Sankarapuri and Palomattam. The former family is now extinct, and the latter continued to exist down to the last century supplying to the church archdeacons in the Portuguese, and bishops in the Dutch periods³.

Traditions regarding the continuance of the priesthood after the death of the Apostle are conflicting. According to one account, after the death of the priests ordained by the Apostle, the church had only laymen and no sacrament except baptism. According to another, presbyter laid hands on presbyter and so continued the priestly office. It is also said by one Latin writer that the Apostle established eight archbishoprics, of which Malabar was one⁴.

There is still another account, that the Syrian Christians, after the death of the Apostle, went on for a century or more

1. Bishop Medlycott. Thomas, the Apostle of India, pp. 34-35.

2. Ancient Syriac documents.

3 & 4. The Travancore State Manual, p. 137.

worshipping in their own churches with the Dravidian liturgy and their own local priests; but gradually the Persian Christians who traded in these parts substituted their own liturgical formularies for the Dravidian liturgy explaining that Syriac was the language of the Lord Himself, and that St. Thomas framed their own liturgy in his own language Syriac. The Madras churches yielded to those introductions, but the churches in Malabar took some time. Meanwhile, priests began to come from Persia, and their liturgy became incumbent on these churches. By A. D. 505 the churches on both sides of the peninsula lost their Dravidian liturgy.¹

Mention is also made by some Portuguese writers about the persecution of Christians at Mylapore after the death of the Apostle and about the flight of the survivors thence to the Malabar Coast to join their Christian brethren there. There were then many Christian families on the south-western coast, subject to the native princes who treated them well. The new arrivals settled partly in Travancore, and partly among the ghats on the confines of the ancient kingdom of Calicut about a hundred and fifty miles away from the former, and by reason of losing contact with the Christians, lost their name, while those in Travancore kept their faith owing to their having received it from the Apostle until it was polluted by Nestorian errors². There were also the apostates (Mani-grāmakkar) that arose from the preachings of the Mānikka Vachakar.

Regarding the history and government of the Syrian Church during the first few centuries, there is no authentic information. Reference is made to Frumentius with episcopal authority in South India about 325 A. D., but this is denied by Hough who states that the Bishop was in Ethiopia and not in India. At the Nicene Council 325 A. D., one of the bishops signed the decrees as John Bishop of Persia and Great India.³

Of this bishop nothing is known except that he was a Persian bishop, and that his diocese might be near the Indus. Catholics believed that the ancient apostolic church of India had Syrio-Chaldean bishops and Syrio-Chaldean liturgy before

1. A short life of St. Thomas, the Apostle of India, Madras, 1906, pp. 52-53.

2. The Travancore State Manual, p. 138.

History of the Catholic Church in India, Vol. I, chap. II, p. 7.

3. Hough. The History of Christianity in India, Vol. II, pp. 64-65.

the arrival of the Syrian colony headed by Thomas Cana in 345 A. D. This colony had only reinforced the Christian community already in existence in Malabar, but did not give to the community either the title or Syriac liturgy. From this it may be seen, that the early Christians had been reinforced by the refugees from Mylapore and by the followers of Thomas Cana and others.

When the Syrian church emerges into history, it is known as the Nestorian branch of the Asiatic Church. Nestorius, who was a Syrian by birth, was educated at Antioch, where as presbyter, he became celebrated during his youth, for his asceticism, orthodoxy and eloquence. On the death of Sisinnius, Patriarch of Constantinople, this distinguished preacher of Antioch was appointed to the vacant See by the Emperor Theodosius II, and was consecrated Patriarch in A. D. 428. In the 5th century the question as to how the two natures are united in Christ, called forth two disturbing heresies on the dogma of the redemption, the germ of which had been already laid as there had ever been opposing tendencies on the above named question between the Alexandrians and the Antiochians.

Theodore of Mopsuestia, a scholar of Antioch, relying on the duality of natures in Christ, was led to suppose also two persons in him, whose natures he supposed united by an exterior bond, while to each he ascribed a peculiar subsistence proper to itself alone, so that it was in a figurative sense that Christ could be called one person.

These false principles were adopted by Leporius, a monk of Massilia, in Gaul A. D. 426; but they were vigorously promulgated by Nestorius. He maintained that in Jesus Christ there were two persons: a human person born of Virgin Mary; and the divine person that is the eternal Word. In consequence of this error he denied to the Blessed Virgin the title of Theotokos or Mother of God contrary to the Roman Catholic doctrine which confesses Mary to be the Mother of the divine person in whom are intimately and indissolubly united by what is called the *hypostatic* union, the divine and human person. For this he was condemned and excommunicated by the third Oecumenical Synod at Ephesus in A. D. 431. Nestorianism was soon suppressed in the Roman Empire. The Emperor Zeno ordered Syrus, Bishop of Edessa, to purge the Diocese of that heresy, in A. D. 489, and the Nestorians were forced to seek refuge across the Roman boundaries into

Persia. Teachers and students migrated into Persia where they founded a school in Nisbis which for a long time enjoyed considerable celebrity. They found refuge and protection with St. Thomas Barsumas, Bishop of Nisbis, who spread Nestorianism in Persia. Favoured by the Persian kings, the number of adherents continued to increase. At last at a Synod held in Seleucia in A. D. 498, the Persian Church wholly separated from the orthodox in the Roman Empire and adopted the name of the Chaldean Christians. Their Patriarch bore the title of Yazelich. From Persia the Nestorian Church spread to India, where its adherents are called St. Thomas Christians. They spread as far as China.¹

"It is quite certain," says Bishop Medlycott, "that at the time of the visit of Cosmos to India (A. D. 530 to 535) these churches as also the churches in India were holding the Nestorian doctrine of their bishops and priests." Nor does this historical fact cause surprise, when we take into consideration, the opportunities, the bold attitude and the violent measures adopted by the promoters of this heresy after expulsion from the Roman Empire.

In A. D. 530 to 535, there was a Nestorian prelate presiding at Kalyan over her future destiny. The bishops, priests and deacons, in India and Ceylon, were the subjects of the Persian Metropolitan who was a Nestorian. Hence by the year 530, the Indian Christians had all been captured in the Nestorian net.² In A. D. 630 to 660, Jesujabus of Adjabene claimed authority over India, and replaced Simeon of Rāyardshir, the Metropolitan of Persia, and so deprived that church of her Ministry. In A. D. 714 to 728, Saliba Zacha and other Nestorian Patriarchs raised the See of India among the exempted, which, owing to distance from the Patriarchal See, should, in future, send letters of commission but once in six years. This raling was subsequently incorporated into a synodal canon. Looking into the traditions of the St. Thomas Christians, it will be found that all their prelates came from Babylon, the ancient residence, as they say, of the Patriarchs or the Catholicos of the East. It is further known and acknowledged by them, that whenever they remained deprived of a Bishop for a long time they used to send messengers to that patriarchate for bishops. Sufficient proof of

1. History of the Catholic Church, Vol. I, pp. 178—181.

2. Ind. and Ap. Thomas, pp. 198-199. Asseman, 111, 131.

this practice has been given above; and, when discussing the arrival of four bishops in A. D. 1504, the Holy See was fully aware that the Malabar Christians were under the control of the Nestorian Patriarch. When Julian III gave Suluka, his bull of domination as the Catholic Chaldean Patriarch, he distinctly laid down the extent of jurisdiction which had been claimed and controlled by his late Nestorian predecessor. Angamali is described as the last of the Nestorian Syrio-Chaldaic Church, and Mar Abraham is said to be the last Nestorian bishop of Angamali. "We are quite ready," said Father Dahlmann, "to believe that the Nestorianism during long periods was latent and probably unconscious, and that also a good deal of animus, with which zeal for the purity of the faith had little to do, was shown against the Malabar bishops by the Portuguese of Goa." None the less, there seems to be no sufficient evidence of the preaching of St. Thomas in this part of India, and in default of this, the probabilities are in favour of the fact that the Christian community on these coasts was of Nestorian origin. The Nestorianism of Si-Ngan Fou inscription in the heart of China is no longer disputed and the ancient seventh century Crosses at Kottayam and Mylapore with their Pahlevi lettering are suggestive of some similar influences.¹

"In the works of most of the Protestants and Catholic writers it is unanimously asserted that their Church was Nestorian till 1599. Geddes, 1694, La Croze, 1724, Buchanan, 1814, Hough 1839, Whitehouse, Milne Rae 1892, and others affirm in the clearest terms that after the first four centuries, the Syrian Church fell into Nestorian heresy and was brought back under the authority of Rome by the indefatigable zeal of Archbishop Menezes. Gouvea 1606, D'Souza 1710, Joseph Asseman 1728, Le Quien 1740, Raulin 1745, Fra Bartolomeo and several Latin missionaries have persistently maintained the same. In short, all those who have written on this subject are agreed in branding the Syrian Church with the stigma of Nestorian heresy."²

Another kind of heresy that found its way to India was that of Eutyches, a zealous adherent of Cyril in opposition to Nestorius at the Council of Ephesus in A. D. 431. But Eutyches in opposing the doctrine of Nestorius went beyond Cyril

1. Catholic Encyclopedia on Nestorianism.

Dahlmann's *Die Thomas Legende*. The legend of St. Thomas, 63.

2. *The Syrian Church in Malabar*. p. 13.

and others and affirmed, that after the union of the two natures, the human and the divine, his humanity was absorbed in His divinity. After several years of controversy the question was finally decided at the Council of Chalcedon in A. D. 451, when it was declared, in opposition to the doctrine of Eutyches, that the two natures were united in Christ, but without any alteration, absorption or confusion, or in other words in the person of Christ there were two natures, the human and the divine, each perfect in itself, but there was only one person. Eutyches was excommunicated and he died in exile. Those who would not subscribe to the doctrines declared at Chalcedon were condemned as heretics: then they seceded and afterwards gathered themselves around different centres which were Syria, Mesopotamia, Asia Minor, Cyprus and Palestine, Armenia, Egypt and Abyssinia. The Armenians embraced the Eutychian theory of divinity and humanity being one compound nature in Christ. The west Syrians or the natives of Syria proper, to whom the Syrians of this coast trace their origin, adopted, after having renounced the doctrines of Nestorius, the Eutychian tenet.¹

Through the influence of Severus, Patriarch of Antioch, they gradually became monophysite. The monophysite sect was suppressed by the Emperors, but in the sixth century there took place the great Jacobite revival of monophysite doctrine under James Bardæus better known as Jacobus Zanzalus who united the various divisions into which the monophysites had separated themselves into one Church, which, at the present day, exists under the name of the Jacobite church. The head of the Jacobite church claims the rank and prerogative of the Patriarch of Antioch, a title claimed by no less than three church dignitaries. "Leaving it to subtle theologians to settle the disputes, we may briefly define the position of the Jacobites in Malabar in respect of the above controversies. While they accept the qualifying epithets pronounced by the decree passed at the Council of Chalcedon in regard to the union of two natures in Christ, they object to the use of the word two in referring to the same. So far they are practically at one with the Armenians, for they also condemn the Eutychian doctrine; and a Jacobite candidate for holy orders in the Syrian Church has, among other things, to take an oath denouncing Eutyches and his teachers.

¹, Christianity in the Far East, St. Thomas in India, Aug. 12.

Prevalence of the Nestorian heresy among the Syrian Christians already referred to, is being denied by the Romo-Syrians, who say that the Portuguese missionaries, bishops, priests and writers are completely mistaken in styling them as Nestorians in belief; and because of the false report all the subsequent writers continued to call them so. Further, the word "Nestorian" is commonly applied to the Syrio-Chaldaic language. After the spread of Nestorianism in the eastern countries, the language of the people which was then Syrio-Chaldean underwent certain modifications of character and pronunciation and came to be known as Nestorian. Nestorian and Chaldean were on that account used as convertible terms.¹ In support of this contention the Romo-Syrians maintain that there always had been a small body of the Chaldeans of Mesopotamia who remained true to their faith and from them they received their bishops. They were Chaldeans of an oriental rite in communion with Rome and holding the Catholic faith. They contend that the Portuguese did not convert them from any heresy but only made them submit to the jurisdiction of the bishops of the Latin rite having cut off their relation with the Chaldean Catholic Patriarch of Babylon. They say that the saints were notoriously keen in detecting heresy and maintained that the aged bishop described by St. Francis as asking for indulgences could not have been in schism. Further, it is pointed out that the Portuguese garrison at Cannanore read the Syrian Mass of the Bishops, and in A. D. 1348 the Syrian Christians at Quilon paid money to John Marignoli as the Pope Clement's legate. It is also said that Nestorianism is very loosely applied by the Portuguese historians, and often denotes orientals and not heretics. Further, on many occasions, the Portuguese priests came to Syrian Churches, and had their masses offered in them, and in turn, the Syrian priests also offered their masses in the churches belonging to the Portuguese, and on many occasions the former heard the confession of the Syrians and gave them Holy Communion. Further, the early travellers to India—the Alexandrian Cosmos Indicopleustus who passed by the Malabar Coast, the Ambassadors Sighelm and Athelstan of Alfred the Great, and the Venetian traveller,—make no reference to the prevalence of Nestorianism. Many other arguments are adduced by the Romo-Syrians in support of this contention, and

1. The Syrian Church in Malabar, p. 16.

a few monographs are published in this connection. ¹ They now deny the credit of the Portuguese in the conversion of the Syrian Christians to the Roman Catholic faith. As the treatment of the subject is purely ethnological, and not historical, it is not our intention to enter into the merits of the controversy.

Very little is known of the history of the Syrian Church for six centuries prior to the advent of the Portuguese. During this period the Syrian Christians had very much fallen off in ceremonial purity. For, as observed by Sir William Hunter, "For a thousand years from the fifth to the fifteenth century, the Jacobite sect dwelt in the middle of the Nestorianism of Central Asia so that both the Nestorian and the Jacobite bishops must have accepted the invitations of the Syrian Christians in Malabar, who never troubled themselves about the subtle disputations and doctrinal differences that divided their co-religionists in Europe and Asia Minor. They were on this account unable to distinguish between Nestorianism and any other form of Christianity. Further, speaking of the Malabar Church at this period, Gibbon says, "Their separation from the Western World had left them in ignorance of the improvements or corruptions of a thousand years; and their conformity to the practices of the fifth century would equally disappoint the prejudice of a Papist and a Protestant."

Dr. Day refers to the arrival in India of the Jacobite and Syrian bishops who built churches and looked after the religious affairs of the Syrians. Marco Polo who visited India during the thirteenth century speaks of the prevalence of Nestorianism in India. In the thirteenth century, the first Latin missionaries, John of Monte Carvino, Friar Jordanus and John de Margnoli, arrived in Malabar and made converts, but their labours were ineffectual.

Until the advent of the Portuguese in India, the Syrian Church was following without any hindrance, in its ritual, practice and communion, a creed of the Syrio-Chaldean

1. Were the St. Thomas Christians Nestorians? A Dialogue between Father Vauerello and Mar Raggio, p. 32.

Orthodoxy of the St. Thomas' Christians by the Rev. C. J. George Kathanar, Kottayam, 1900, pp. 6—100.

G. T. Mackenzie, Christianity in Travancore pp. 3, 17, 58, 83, 92.

A synopsis of the history of the Syrian Church in Malabar, by a Syrian Catholic, Kottayam.

Defensio Indici Apostolatus Divi Thoma Apostoli et Orthodoxiae Christianorum Auctore, R. P. A., Kaliakara, Cochin, 1912.

Church of the East. Conquest and conversion were as dear to the heart of the Portuguese as were enterprise and commerce. At first they gladly welcomed the Syrians as their brethren Christians, and never thought of interfering with the doctrines, but they were soon seen to change their attitude towards them. The latter had their mother church at Babylon with their Patriarch at Mosul in Asia Minor, and were of Nestorian faith. This was shocking to Portuguese, who, after the conquest of territories and the establishment of their capital or head-quarters at Goa, soon entered on a policy of conversion, and their first care was to intercept all correspondence with the eastern Patriarchs and to prevent communion with them. Franciscan and Dominican friars and Jesuit fathers worked vigorously to win the Syrian Christians to the Roman Catholic communion. They established the Inquisition at Goa in 1560. and a Jesuit church and a seminary were founded at Vaippakotta (Chennamangalam), near Cranganur, in the latter of which was given instruction in theology, in Latin, Portuguese and Syriac languages. A college was also founded at Cranganur by Friar Vincent with the assistance of a Viceroy and a Bishop at Goa for the education of the Syrian youths in doctrine and ritual of Rome. St. Xavier wrote home to his royal patron urging him to endow this college intimating that it would be the means of greatly increasing the number of the adherents to his church¹.

The Cranganur college became a failure, for the Syrians looked with suspicion even upon their own children who had been educated there, and refused to recognise the Romish orders that had been received, regarding their latinized habits and customs as so many marks of apostasy from the faith of their forefathers. Vincent intimated his intention to hand over this institution to the Jesuits in the event of his decease; and Xavier wrote about it to the head of his own order, Ignatius Loyala², and his friend Simon Roderick requesting them to procure indulgences from the Pope for the Syrian Christians. Thus under the immediate auspices of the pious and amiable Francis Xavier, the Jesuits were introduced to Malabar to work among the ancient Christian congregations.

1. The Syrian Church in India. Chap. XIV, pp. 198—224.

2. Vide letters of St. Francis Xavier to Ignatius Loyala.

A synopsis of the history of the Syrian Church in Malabar, pp. 11-12.
Rev. J. Hough. The History of Christianity in India, Book II, Chap. III.

The Jesuits were at first much more successful than Friar Vincent. The pupils were carefully instructed in Syriac and well-grounded in the Romish faith, but their antipathy to Romanism was so strong that they would not utter a word against the ancient dogmas and customs of the church of their forefathers or offer an apology for those of Rome. The Jesuits were completely defeated in their expectations, and this led to an open conflict with the Syrian Metrans (bishops) in which the most odious and tyrannical measures were adopted. The dignitaries of the Syrian Church refused to ordain students trained in the seminary. The whole plan of the campaign was arranged upon the appointment of Menezes, the new archbishop, of whom the Pope Clement VIII issued a brief dated, January 27, 1595, in which he was directed to make an inquisition into the crimes and errors of Mar Abraham, the Nestorian bishop of Angamali. In the event of the Nestorian bishop being found guilty of such things as he had been accused of, he was to be apprehended and secured in Goa. The Archbishop was to appoint a Vicar Apostolic of the Roman communion over Mar Abraham's bishopric, and upon his death, he was not to allow the bishop of Babylon to enter the Serra to succeed him. Menezes could not win over Mar Abraham to his side. He died in 1597, and was succeeded by an Archdeacon George who so far roused the Syrians, whose feelings were already strongly excited, that they resolved no longer to admit any Latin priests in their churches.¹

When Alex-de-Menezes, Archbishop of Goa, heard of the movement, he arrived at Cochin in January 26, 1599, where he was received with great pomp. He then visited the important Syrian churches and the seminary, and ordained as many as one hundred and fifty three priests. "Armed with the terrors of the Inquisition, invested with the spiritual authority of the Pope, and encouraged in his efforts by the Portuguese king whose governors readily backed him up, he held the Synod at Diamper or Udayamperur on Sunday, June 20th, 1599, the third Sunday after Whitsuntide. The first session began with a solemn mass for the removal of schism and a sermon by himself on the same subject, after which, dressed in full pontificals and seated in his chair, he solemnly addressed the Synod on business matters with the aid of a faithful and pious interpreter Jacob Kattanar who could

1. G. T. Mackenzie. Christianity in Travancore, pp. 22-24.

Hough. The History of Christianity in India, Book III, Chas. I-IV

interpret to the whole assembly fully to comprehend the wording of the decrees". After this all the clerical members of the Synod were compelled to swear a solemn oath in which they were directed to profess their faith not only in the Nicene creed, but in all those Romanish additions which are contained in the creed of Pope Pious IV; and to swear to God that they would never receive into their church any bishop, archbishop, prelate, pastor or governor, unless expressly appointed by the bishop of Rome. Joseph Kattandar read the provision in Malayalam and the clergy repeated it after him on their knees. They were also advised individually to have their firm belief in the statements made above, and made to swear and protest to God by the Holy Gospel, and the Cross of Christ in proof thereof. The lay delegates were also then made to do the same "in their own name" and in the name of the people of the bishopric. Thus Archbishop Menezes and his Jesuit assistants had the satisfaction of having converted the whole church and made believers in the whole range of Tridentine dogma. Many other changes were also introduced. The Syriac language was allowed, but the Syrian mass was altered at the Synod, and it is the one used by the Syrio-Romans even to this day. The service books of the churches were expurgated and all Nestorian passages expunged. The popular Nestorian books were all destroyed. The doctrine of transubstantiation with all its attendant departures, doctrines containing penance and extreme unction, celibacy of the clergy, reformation of the church affairs, reformation of manners were all changed after the Romish fashion.

After the Synod had passed all the decrees, Menezes delivered his final charge to the assembly. A procession was made round the church, during which *Te Deum* was sung by choir and people. This ended, the Archbishop pronounced his benediction to which the Archdeacon responded aloud "Let us depart in peace" and Synod broke up. Thus the Synod of Udayamperur came to an end after a session of six days, in June 26, 1599. ¹

The Archbishop then spent two months in visiting and organising the churches, and soon after returned to Goa. But the Jesuit government became so intolerable to the Syrian Christians that they resolved to have a bishop of their own from the East and applied to Babylon, Alexandria, Antioch and other head-quarters, as if these ecclesiastics possessed

1. Whitehouse *Lingerings of Light in a Dark Land*, pp. 107—109. •

the same creed. A man named Ahatalla, otherwise known as Mar Ignatius, was accordingly sent by the Patriarch of Antioch but was on the way intercepted by the Portuguese who secured him at Goa and shipped him off to Europe. According to another account he was either drowned in the Cochin harbour or burned at the Inquisition at Goa.¹ This cruel deed so far provoked a large body of Syrians that they met in solemn conclave at the Coonan Cross at Mattancherry in Cochin, and with one voice renounced their allegiance to the Church of Rome. This incident marks an epoch in the history of the Syrian Church, and led to a separation of the community into two parties, viz., the Pazhayakuru (the Syrian Romans) who adhered to the Church of Rome according to the Synod at Diamper, and the Puttenkuru, the Jacobite Syrians, who, after the Oath at the Coonan Cross, got Mar Gregory from Antioch, acknowledged the spiritual supremacy thereof. The former owed its foundation to the Archbishop Menezes, and the Synod at Diamper in 1599, and its reconciliation after the revolt to the Carmelite bishop Father Joseph of St. Mary, whom the Pope appointed in 1659, without the knowledge of the King of Portugal, as the Vicar Apostolic of Malabar. It retains in its services the Syrian language and ritual and acknowledges the spiritual authority of the Pope and the Vicar Apostolic. The members of this party are known as the Catholics of the Syrian rite to distinguish them from the converts direct from heathenism to the Latin church of the Roman missionaries.

The oppression of the Jesuits is the only cause to be assigned for the Syrians' separation from the church of Rome, and in support of the view the Carmelite Vincent published in 1666 and 1672 the first and second journeys of Bishop Joseph, the first Carmelite Vicar Apostolic. A different story is also given by another Carmelite Eustache who published the life of Bishop Joseph in 1719. Regarding the various acts of the Synod of Diamper the learned Asseman says, "They were an outcome of misguided zeal, of the ignorance of Syrian rite and language, and of the ancient oriental rites together with an excessive study of the Roman ceremonies. It is said in some of the recent publications that the Synod itself recognized the Syrians as Catholics who were to be reduced to the Latin rite and jurisdiction, as may be seen from the following paragraphs.

* 1. G. T. Mackenzie. *Christianity in Travancore* pp. 26—27.

In his circular for convening the Synod, Dom Menezes calls the Syrian Christians as pious people. He would have never styled them so, if they had not been Catholics. In the same circular he commanded the Rev. Archdeacon of the Diocese, all other priests of the time and the laity to attend the Synod "to approve, sign, and confirm whatever was to be determined therein." This also implied that he was calling upon a whole body of Catholics, clergy and laity under the heaviest penalty of the church. Had they not been Catholics, these threats of excommunication would certainly have been meaningless.

The XVI decree reads thus:—"The Synod commands in virtue of holy obedience and under pain of excommunication the priests and deacons and others whatsoever of whatever dignity or rank in this Bishopric *to hand over to the Most Illustrious Metropolitan*, in person or through deputies, *all books whatsoever written in Syriac*, within two months after the publication of this decree has come to their knowledge. Under the same precept of obedience and excommunication it orders that no one in this Bishopric, of whatever rank he may be, shall dare to copy any book in Syriac unless the prelate has given him permission in writing to do it, the book, to copy which permission is granted being expressly mentioned".

Again, in the IV decree of the VIII session we read:—"The Roman Mass to be translated into Syriac". For as much as the Syrian Mass is too long for priests that have a mind to celebrate daily, the synod doth grant license for translating the Roman Mass into Syriac, desiring the Rev. Fr. Ross S. J. to undertake the work. The Synod desires that the Bishops of these parts give license that the priests of this diocese having letters dimissory from their prelates, that do not know how to say Mass in Latin, may be permitted to say the Syrian Mass in their churches or at least the Roman translated with all its ceremonies into Syriac".¹

"Further the profession of Faith read to the Archdeacon George who was then the head of the Syrian church, appointed by his Patriarch with the approbation of the Holy See, as I have already shown, has the following:—I do also promise, vow and swear to God on this Cross and these Holy Gospels, never to receive into this church and Bishopric of the Serra (mountains), any bishop, archbishop, prelate, pastor or

1. Hough. The History of Christianity, Vol. II, p. 591.

governor, whatsoever, *but what shall be immediately appointed by the holy Apostolical See and Bishop of Rome*, and that whomsoever he shall appoint, I will receive and obey as my true pastor. *without expecting any message from or having any further dependance, upon the Patriarch of Babylon.*"¹

"The Syrio-Chaldean Mass, called 'Kudasa dasleche Kadeese' (*Sacrum Beatorum Apostolorum*) has no connection with the Latin translation of the same lately published by the Rt. Rev. Mar Aloysius Paraparampil, the Vicar Apostolic of Ernakulam. He has made plain to certain distinguished persons who for certain ends contended that the Syrian Mass is none other than a translation of the Latin. The rites prescribed by the Synod of Diamper as 'impious', sacrilegious and a spontaneous outcome of the Nestorian heresy' are still in the Syrian Missal used to-day, which was printed at Rome, at first in 1775 and again in 1884, until the approbation of the Holy See. Fortunately, then, the Syrian Mass of to-day is substantially the same as was before the Synod. Until a short time before the Synod of Diamper the Syrian priests were using for mass leavened bread and vestments proper to the Oriental Church. It was Mar Joseph and Mar Abraham, who, owing to irresistible pressure from the Portuguese, introduced unleavened bread and vestments according to the Roman style, which are retained even to-day. Asked for an explanation by his Patriarch for introducing these novelties, Mar Abraham excused himself by saying that his position was that of an anvil under the hammer."²

"The principal thing the Synod of Diamper achieved was that the church of Malabar was forcibly and arbitrarily severed from its time honoured and legitimate dependence upon the Patriarch of Babylon and brought under Latin prelates. The first of these prelates was Dom Francis Roz S. J., who became the first Latin Archbishop of the Apostolic See of Cranganur, and stands at the head of the long list of Latin Bishops who have governed the Syrians. The Christians of St. Thomas had to acquiesce before Superior power, but never ceased to protest against the injury done to them. Even after this synod they continued to humbly submit their grievances to their supreme Pastor. But owing to the presence of an opposing force far stronger and far more influential than they

• 1. Hough. *The History of Christianity* Vol. II, p. 523.

• 2. Hough. *do of India*, Vol. II, p. 666.

• *The Travancore State Manual*, Vol. II, p. 171.

were, these did not begin to be redressed before three long centuries had rolled away, when in the memorable year 1896 the great Leo XIII, so remarkable for his singular solicitude for the Oriental Churches, entrusted the government of the St. Thomas Christians to three Syrian Bishops selected from the indigenous clergy. For preserving the ancient Syrio-Chaldean rite in Malabar the wise Pontiff deemed it necessary to take this important step, nor did he do so before he had ascertained the real state of things in Malabar through the Apostolic Delegates Mgrs. (afterwards Cardinals) Agliardi and Ajuti and from the report of Dr. L. Maurin S. J. Vicar Apostolic of Bombay, whom Pius IX had sent as his special envoy to the Christians of St. Thomas”¹.

1. The Syrian Christians of Malabar, pp. 49-50.

CHAPTER III.

HISTORY OF THE SYRIAN CHURCH.

(From the seventeenth century up to the present time).

THE news of the revolt at Coonen Cross¹ reached Rome, when Pope Alexander VII sent a party of Carmelite monks to win back the Syrians to the Roman fold. They came by the Persian Gulf and arrived at Palur near Chavakad on the 22nd February 1657. They succeeded in their attempts to a considerable extent. Eighty-four churches returned to their protection, and only thirty-two remained under the Syrian Archdeacon Thomas ; but the capture of Cochin by the Dutch in January 1663 completely changed the situation. These new masters ordered all Roman ecclesiastics out of their territory and the Syrian clergy and their followers were left unmolested on condition that they would pay no allegiance to the King of Portugal. Gradually, the Carmelite fathers returned to work among the Syrian Christians, but the Dutch took no notice of them. Permission was given to erect a church at Chakkia^t near Ernakulam, and this was the first church of the Carmelite fathers in Cochin. According to a decree dated 1st September 1698, from the Senate of Amsterdam, Peter Paul, the nephew of Pope Innocent II, and the Bishop of Ancyra, who entered the Carmelite order, got through the influence of the Emperor Leopold I, permission for one Bishop and twelve Carmelite priests to reside in the territory, but not in Cochin². By this arrangement other bishops were also allowed to reside at Verapoly. From this time for the next two centuries the Carmelite mission prospered, and the Vicar Apostolic of Verapoly has since then practically governed the Roman Catholics and the Romo-Syrian communities in Malabar, Cochin and Travancore. In virtue of the *Jus patronable* the

1. Round the Coonen Cross in Mattancherry in Cochin, the Syrians assembled one day in 1653 and took an oath, that they were done with the Portuguese bishops, and would never again acknowledge them.
2. The Travancore State Manual, Vol. II, pp. 189-190.

king of Portugal still appointed Archbishops of Cranganur and Bishops of Cochin, but their jurisdiction was confined only to the Portuguese territory, and with the rise of the Dutch power it virtually ceased to exist. With the beginning of the British supremacy the struggle between the Portuguese and the Jesuit Archbishops of Cranganur and the Carmelite Vicars of Verapoly broke out again, and this was brought to a head by the *Papal Bull Multa Præclare* of 1838 which practically abolished the Portuguese *Pãdroado* (patronage) jurisdiction of the Sees of Verapoly, Cranganur, Cochin, and Colombo. This bull was not obeyed by the Portuguese clergy who contended that the Pope had no power to make these alterations without the consent of the King of Portugal, and they themselves were not bound to receive any orders from Rome except through the Court of Lisbon. Matters were finally settled by the *Concordat* of 1886 between Pope Leo XIII, and the most faithful king. This defined the limits of the jurisdiction of the rival priests, and gave the rule of the Romo-Syrian community of Malabar to the Archbishop of Verapoly. In 1868 Archbishop Leonard became Vicar Apostolic of Verapoly. He thought that the Latin Catholics would form a sufficient charge, and he obtained a Co-adjutor, Bishop Marcellinus, for the separate charge of the Syrian Catholics. He was replaced by two European Vicars Apostolic, stationed at Trichur and at Kottayam. For these posts were selected Father Medlycett, and Father Lavinge S. J., formerly secretary of Father Beckx, General of the Jesuits. This arrangement lasted till 1896, when the often repeated request of the Romo-Syrians to have bishops of their own community was at last granted to them by Rome. The two European Vicars were withdrawn, and three Syrian priests, Fathers John Menacheri, Aloysius Paraparambil and Mathew Makil, were consecrated by the Papal Delegate as Vicars Apostolics of Trichur, Ernakulam and Chenganachery. Owing to a dispute between the Northists (Northerners) and Southists (Southerners) in Travancore in points of social status, a new bishopric was created in Chenganachery, and the former bishop has his head-quarters at Kottayam.

The Jacobites are the representatives of Monophysitism.

Jacobite Church. They are named after Jacob Zenzalus, surnamed Al Bardai, which is derived from

Barda, a city in Armenia or as is generally assumed from a "sort of felt which the Arabs called 'Barda' used for the saddle cloths which they wore as a beggar".¹ He was born at Tela known also Constantania, fifty miles from Edessa, towards the close of the fifth century, and was brought up in a monastery, where he was educated in Monophysitic theology, Greek, and Latin literature. Disciplined with severe asceticism, his fame as a monk-miracle worker rapidly spread. He had all along led the life of a shrinking recluse, when he was suddenly called to a career of great activity. He was ordained to be the Metropolitan of their church. He visited Asia Minor, Syria, Mesopotamia, and Persia, where he introduced his doctrines, and ordained the clergy for his party. For more than thirty years he continued his labours with great success till his death in 578 A. D. He was an ambitious man, an enthusiastic evangelist, and an indefatigable peace-maker. It was by his ordination of Sergius as successor to his master that the heretical succession was kept up.²

To give an account of the rise and progress of the Jacobite Syrians, it is necessary to go back to the great Eutychian controversy in the fifth century concerning the constitution of the person of Christ. The leader of the controversy was an old monk Eutyches, a man of nobreadth of mind or depth of insight. He held that Christ, after his incarnation, had only one nature which was the nature of "God-become-man". In other words, it may be said that "God was born, God suffered, God was crucified and died." Dioscurus, Bishop of Antioch, (444—451 A. D.) was the leader of this Monophysite (one nature) party. Eutyches, attacked by Theodoret, was deposed by a Synod at Constantinople (448 A. D.) which declared that Christ after his incarnation consisted of two natures in one substance and one person. This belief was upheld by Leo I, Bishop of Rome, (440—461 A. D.). In 449 A. D. a council was held at Ephesus and it absolved Eutyches on repeating the Nicene creed, but

1. The Greek and Eastern Churches. International Theological Library. p. 503.
2. Bettany. Judaism and Christianity, pp. 267-268.

deposed and excommunicated Theodoret and Leo. Its decrees were ratified by the Emperors Theodosius and Valentinian. After further intrigues, the fourth Oecumenical Council was held at Chalcedon in 451 A. D., and was attended by 600 Eastern Bishops and by two delegates sent by Leo of Rome. The proceedings of the Synod at Ephesus were annulled. Dioscurus and Eutyches were banished, and the Nicene creed was adopted with an addition which acknowledged Christ in two natures without confusion, without severance and without division. ¹

“The Chalcedon declaration was at once impugned widely, and its opponents, who maintained the oneness of Christ’s nature though acknowledging that it was composite, were called Monophysites. They proclaimed that God has been crucified and altered that Catholic sanctus to this form! : ‘Holy God! Holy Almighty! Holy Immortal! who has been crucified for us, have mercy upon us!’ This led to new commotions and divisions, and all attempts at compromise failed. This party gradually died out within the Empire though it actually remained active beyond it in the Coptic Syriac and Armenian churches with Jacobus Bardeus as the founder. The head of the church, called Patriarch of Antioch lives at Diarbekir. This title is claimed by no fewer than three church dignitaries. The members and the clergy are very illiterate and ignorant, but the Syrio-Jacobite liturgies are very numerous. No fewer than forty-one are described by Neale. Their superstition is more abject, their feasts more rigid, their internal divisions more numerous, and their doctrines are remote from the precincts of reason.” ²

The West Syrians or natives of Syria proper to whom the Syrians of these parts trace their origin became Monophysites through the influence of the Patriarch of Antioch. “From the middle of the fourth century for about a thousand years the Christians of Malabar were in a state of spiritual distress and indiscriminately applied for bishops to one of the Eastern Patriarchs who were either Nestorian or Jacobite; so that at the request of the Syrian Christians of Malabar, both Nestorian and Jacobite bishops seem to have come to Malabar,

and their teaching was indiscriminately accepted by them." ¹ It may be said that these credulous Christians imbued with the primitive forms of Christianity were too ignorant of the doctrinal differences to be in a position to distinguish between Nestorian and Jacobite forms of Christianity. Reference is made to the arrival in India of a Jacobite bishop in 696 A. D. from Babylon, and they are said to have interviewed the native rulers and travelled through the country, built churches and looked after the affairs of the Syrians.

But Paoli, quoting Le Quien, puts the arrival of these bishops a century later. He says, "In 925 Mar Sabor and Peroses, Nestorian bishops from Persia, came to Malabar." About 1129 they were followed by Mar Johannes Episcopa who was sent by the Catholic of Bagdad.

The account given by Hough (Vol. I, p. 107) of the two bishops whom he calls Mar Sapore and Mar Phero is as follows:—"Some time after the foundation of Quilon in the beginning of the tenth century, there is an account of the Syrian Ecclesiastics arriving there from Babylon. The names were Mar Sapore and Mar Phero. It is nowhere explained for what purpose they came to India; but it is probable that they were charged with some particular ecclesiastical commission from the Metropolitan of Persia or that they came from him merely with the general intention of strengthening their eastern brethren in the faith and keeping up the communion already subsisting between them and their Patriarch." The Raja of Travancore permitted them to preach in his dominions and to build churches, wherever they desired. There can be no doubt that during this century the church in Malabar was in communion with the Nestorian Patriarch.

"Prior to the Synod, however, there was trouble in Malankara owing to the intrigues of the Portuguese and their persecution of the Syrian church. The first attempts to bring the Syrians of Malabar into communion with Rome were made, according to Hough, (246), in 1546, by Cordeliers or Friars of the orders of St. Francis. But seeing the futility of all attempts hitherto made to turn them from their faith, and from their allegiance to their own Patriarch, and attributing failure to the

1. India. Orient Christianity, p. xxii, see also Raulin.

presence of the Syrian bishop, they determined to remove him." (i, 250). Mar Thomas Joseph Metran was accordingly sent to Portugal. Soon afterwards a bishop named Abraham arrived in Cochin.

It is also said that when persecuted by the Portuguese he fled to Babylon and also subsequently sought to obtain a new Metran.¹ It is clear from these writers that Mar Abraham was sent from Babylon, and at the request of the Malabar church. The history of the Metranship of this unfortunate Bishop is a series of plots and counterplots. He unsuccessfully tried to manage the two opposite authorities of Babylon and Rome and yet he failed to secure the approval of either. "At length", says Hough, "beginning to bend under the weight of years, worn out by the long and unremitting persecution of his enemies, and probably afflicted with compunction for his various prevarications, Mar Abraham felt unequal to the duties of his office, and wrote to the Patriarch of Babylon to send them a Bishop to assist him while he lived, and to succeed him after his death." In answer to this request Mar Simeon was sent about the year 1758.

Speaking of the Malabar church at this period, Gibbon says, 'their separation from the western world had left them in ignorance of improvements or corruption of a thousand years; and this conformity with the faith and practice of the fifth century would equally disappoint the prejudices of a Papist or a Protestant'. (Decline and Fall, Ch. XLVII).

Whatever might have been the original connection between Babylon and Antioch, there is no doubt, that at the time of the advent of the Portuguese in India, it was not to Antioch but to Babylon that the church in Malabar looked for aid and advice in times of difficulty. After the rupture with Rome the Syrians elected Archdeacon Thomas, as their Metran under the title of Mar Thoma I.

The Archdeacon was known as Mar Thomas I,² and at the request of his flock, in spite of the fact that the Metropolitan was a member of another communion which stood in the

1. *Assemanus Bibliotheca Orientalis*, tome. iii, pt. ii, Hough, *Christianity in India*, Vol. i, pp. 253--256.

2. Howard, p. 49; Mackenzie, p. 49.

relation of mutual excommunication with the Church, Mar Gregorius remained in the country administering the Church conjointly with Mar Thomas. Thus, the Nestorian Church in India passed under the Jacobite rule voluntarily and apparently without any consciousness of the irregularity of its action. "No plainer proof," says W. F. Adney, "could be had of the condition of indifference to which it had arrived." So things went on to the end of the century without any confusion or clashing of customs. Regarding him, Hough says, "Not only after his elevation Mar Thoma showed his zeal against the Roman Church and also against his rival Mar Gabriel, the Nestorian bishop, for, on the 8th June 1729, he wrote to the Dutch Commander at Cochin charging the other Syrian bishops with Nestorian heresy, with the assassination of two bishops of his sect, and with a murderous design of his late uncle. Then after inveighing against the Papal supremacy, the Romish doctrine, and mass, he concludes "we on the contrary acknowledge the Church of Antioch for our head and that the Messiah has but one nature and one person." Mar Thomas I was a member of the Pakalamattom family held in high repute and veneration as one of the Brahman families, the members of which were believed to have been converted and ordained by St. Thomas himself. This family continued to supply Metrans till 1815, when it was supposed to have become extinct. This hereditary succession is, in the opinion of some, a relic of the Nestorian practice. The earliest converts were high-caste Hindus, among whom the succession of a nephew or brother might quite as well be a relic of the Hindu custom. The Metrans had properties, and they were careful in securing the succession for their brothers or nephews. Mar Thoma I had never received any regular imposition of hands. He died in 1669 and he was succeeded by his brother Mar Thomas II, who was killed by lightning in 1686. His nephew became Metran as Mar Thomas III and held office for two years. Mar Thomas IV, his successor, remained in office till 1728. The last two bishops are said to have been consecrated by Bishop John, a scholar of great repute, who with another Bishop Basil came from Antioch in 1685. Thus the Syrian Church was governed by a succession of prelates some of whom instituted practical reforms, but never

excited any theological interest in their own peculiar tenets. Evidently, theology, says W. F. Adency, was dead in the Church, and the vitality of the Church was not vigorous. But a silent current was flowing towards the Jacobite position. This is proved by what happened in the 18th century, when Mar Gabriel, a Nestorian bishop, came to Malabar. Neither the Metrans, Mar Thomas IV, nor his successor Mar Thomas V, nor his people, would acknowledge him, nor permit him to preach in their churches; for he was a man without any definite creed, and professed himself a Nestorian, Jacobite, or Romanist, according as the one or the other best suited his purpose. But this prohibition might have been more due to the polemical views than to any objection to his heresy, for he was an implacable enemy of the Jacobites. He was nevertheless able to detach a small following of the Syrians whom he brought back to their own Nestorianism. The consecration of Mar Thomas V, by Mar Thomas IV, was held to be invalid, because it was opposed to the teachings of the Jacobite Church. The Christians looked to the Dutch for help, but were disappointed. They had then recourse to a Jewish merchant Ezekiel, who undertook to convey the message to the Patriarch of Antioch. Mar Ivanus, a man of fiery temper, was brought from Bassorah. He interfered with the images in the Churches, and this led to violent quarrels from which followed his sudden departure from the country. Through the Dutch authorities of Cochin, a fresh requisition was sent to the Patriarch of Antioch, who sent three bishops, Basil, John, and Gregory. In 1761, Mar Thomas V, consecrated his successor as Mar Thomas VI. At this time one Kattumangat Ramban, resorting to a stratagem, got himself consecrated as Metran under the name of Mar Kurilos by Gregorius, one of the said Bavas. This again led to violent disputes and quarrels which came to an end by the flight of Kurilos, who founded the See of Anjur, about sixteen miles west of Trichur, and became the first bishop of Thozhayur¹.

Kurilos was succeeded there by his brother Kurilos II, who was followed by one Gevergese who too was called Philixonos. This Philixonos by unauthorised intrusion played an important part in the affairs of Malankara. Mar Thomas was consecrated

1. The Syrian Church in India, p. 273.

by the bishops sent by the Patriarch of Antioch under the title of Dionysius, known also as Dionysius the Great, owing to his considerable influence, great administrative capacity and the long government of his diocese for more than thirty-seven years. It was on this occasion in 1770, that a Metran was ordained by a Jacobite Patriarch. Thus in regard to orders there are grave doubts concerning the state of priesthood of the Syrian Church in India. It would appear that ordination in many cases was irregular.¹

A new chapter in the history of the Syrian church opens with the introduction of the English influences under the auspices of the Church Missionary Society. At first the native Metrans welcomed the co-operation of the Missionaries, but later on a hostile spirit was manifested towards the foreign intruders. In 1809, there was an interview between Dr. Buchanan and Mar Dionysius, when the former broached the question of union with the church of England. The proposal was rejected by the Metran and the congregation. Mar Dionysius died in 1808. Thomas Kathanar who succeeded him, as Thomas VIII, died in 1816. Regarding this Metran there was some dispute about the consecration. The hand of Thomas VII was laid on his head, but this act was apparently done, while the former was in an unconscious condition. He was never consecrated by delegates from Antioch, and this led to disputes which will be mentioned below. His successor Thomas IX was an old incapable man, and was replaced by Itoop Ramban known as Pulikot Dionysius or Dionysius II. There is nothing to show that Thomas IX received consecration either from the Patriarch or by delegates. He was consecrated by his predecessor Thomas VIII. He died in 1818. Philixonos, the successor of Kurilos as Bishop of Thozhayur, consecrated Punnathara Dionysius or Dionysius III². The Church Missionary Society has always had for its sole aim to make the Syrian church a missionary one, and as proposed by Dr Buchanan, the Society began their work under favourable conditions, and the most friendly relations existed between the Syrians and the Church Missionaries for some years to such

¹ 1. The Syrian Church in India, p. 273.

2. The Syrian Church in India. Milne Rae, pp. 272-273.

an extent that the latter visited the Syrian churches and even preached sermons. It was also seen at the time that, what the Nestorian Church needed most, was education for the Syrian clergy and laity, who were found to have been sunk in gross ignorance. Accordingly, in 1813, a college was opened for the Syrian priests and deacons under the management of Rev. Joseph Fenn. The scriptures were translated. All this was done with the approval of the Metran, but the conservative party among them began to fear that the Syrian Church would be brought under Protestant control. The English missionaries were disposed to think that if the Roman corruption could be removed, the Syrian Church would return to its original simplicity. But longer experience showed that it would require a radical reformation.

On the death of Dionysius III in 1825, Cheppat Dionysius, who was consecrated by Mar Philixinos, succeeded him, as Dionysius IV. It must be remembered that the three foregoing Metrans were consecrated by Mar Philixinos who succeeded Kurilos. The former received consecration from Mar Gregorius, the Patriarch's delegate, and was presumably a Jacobite in faith. During his reign the missionaries were suspected of using the influence with the Metropolitan to win the Syrians over to the Protestant faith. The conservative party of the Syrians opposed this movement, and petitioned the Patriarch who sent a bishop named Mar Athanasius. He had a large number of Syrian adherents, and was very much opposed to Mar Dionysius, whom he tried to excommunicate, but was deported by the Travancore Government at the instance of the British Resident.

The missionaries, who superintended the education of the Syrian youths, began to teach doctrines contrary to those of the Jacobite Church, and this gave rise to distrust and suspicion towards them. Bishop Wilson of Calcutta went to Kottayam to effect a reconciliation with them, but his attempts were not crowned with success, because they were reluctant to accept the important changes concerning the temporal and spiritual affairs, namely, doing away with prayers for the dead, revision of their liturgy, and the management of the church funds. The Church withdrew from all connection with the Syrian Church. Since their work for the Syrians was

completely closed soon after, disputes arose in regard to the funds and endowments of the Seminary, and they were settled by arbitration in 1840, and the properties were divided between the Metropolitan and the missionaries. The latter had friends and sympathisers among the Jacobites, some of whom became members of the Church of England¹.

The Syrians were not satisfied with the consecration of the Metropolitan by Mar Philixinos, and they therefore petitioned the Patriarch of Antioch. Just then a party of the Syrians, hostile to the Metropolitan, sent a member of their community named Mathew to Antioch, and his arrival there was opportune, because the Patriarch was looking out for a proper man. He was welcomed and consecrated as Metropolitan of Malankara under the title of Mathew Athanasius. He put forward his claims to the headship of the church. Mar Dionysius resisted his attempts and appealed to the Patriarch denouncing him as one whose sympathies were inclined towards the Protestant missionaries. The Patriarch sent one Kurilos with powers to expel Mathew, and with the connivance of Mar Dionysius, Kurilos became the Metropolitan of Malabar, but his credentials were found to be forged, and this led to his flight. Mar Athanasius, finding himself duped by Dionysius and Kurilos, appealed to the Resident, pointing out how the people had been deceived by these two bishops and how his own position had been imperilled by their intrigues. After much deliberation, the Travancore Darbar, advised by the British Resident, appointed a committee which is known as the "Quilon Committee" to hold a searching enquiry and investigate the respective claims of Athanasius and Kurilos. Athanasius was, as the proper claimant, again installed in 1862. The Patriarch of Antioch himself visited Cochin and Travancore in 1874, and held a synod at Mulanthuruthi in which resolutions were passed affirming the supremacy of Antioch, recognising Mar Dionysius as the accredited Metropolitan of Malabar, and also condemning Mar Athanasius as a schismatic. The Patriarch returned to Mardin, but matters did not end there.

1. Richards: *The Indian Christians of the St. Thomas*, pp. 17—27.

After the withdrawal of the Church Missionary Society from the Syrian Church, there were among the Syrians those who imbibed love for the missionaries, appreciated their teachings and expositions of the holy scripture and use of prayer in the vernacular. "Fortunately for them there was a pious *kathanar* or priest known as Abraham, who, sympathising with the spiritual aims of the missionaries, returned to his Parish at Maramannu, and resolved to carry out the principles which lie at the root of all religious reforms by conducting the worship of God and preaching in a tongue understood by the people. Among the changes introduced in his own Parish were the restoration of the Holy Communion in both kinds, dispensing communion to the people during service, protesting against masses performed for money, and abolition of prayers to the saints." Malpan Abraham became the 'Wickliff of the Syrian Church of Malabar'; and the reform movement, having been started, gained more and more sympathisers. The clergy began to preach to the people in Malayalam, and the scriptures were read in their families. The students of the Kottayam college and elsewhere were awakened by the reformed Christianity, and were inspired with admiration for its life and liberty. After the death of Abraham the movement went on prospering under his nephew Mathew, who became Metropolitan of the Syrian Church in Travancore and Cochin, and was as such recognised by the British Resident and rulers of Travancore and Cochin.¹ Before his death, he consecrated to be his suffragan, his cousin, Mar Thomas Athanasius, who succeeded to the Episcopal throne in 1877, and was loyally obeyed by the reformed clergy and the laity. He died in 1893, and Titus Mar Thoma who died in 1910 was the successor of the Metran of 1893 who bore the same name. The present Metran is his nephew and, consecrated likewise by his predecessor, presides over the reformed party of Jacobite Syrians who prefer to be called St. Thomas Syrians. The Jacobite Syrians were thus split up into two parties, one of which was the Bava's party under Mar Dionysius consecrated by the Patriarch of Antioch who led those who were opposed to the reformation, and the other (the Metran's party) under Mar Mathew Athanasius who headed the reformed party. The

1. Richards. *The Indian Christians of the St. Thomas*, pp, 29-36. .

two parties were quite inimical to each other. The whole question turned mainly on the right of the Jacobite Patriarch to the supremacy over the Syrian Church in India. In fact he ordained only one Metran (Mar Athanasius) during the whole Jacobite period. The opposing party based their claims on the early history of the Church, when it was in communion with the Nestorian Catholicos at Babylon, and had derived its ordination therefrom; as well as on its own habitual autonomy. But the judicial decision after ten years' protracted litigation handed the See over to the Jacobite nominee, Mar Dionysius Joseph.¹

Thus far has the history of the Jacobites been described. It may be that they have conducted the whole of the ecclesiastical business very loosely, that they were dependent on the services of foreign bishops, and that they very much liked to see a prelate from Asia among them. "The services of these prelates" says Dr. Milne Rae, "were so given and received as to exhibit on both sides a ludicrous attempt to keep a show of apostolic succession, and the way in which it was done was enough to reduce apostolic succession at least in Malankara to a farce."² Further, many of the foreign bishops are said to be mere adventurers, and some of them unscrupulous men utterly unworthy of the position to which they aspired. Those who performed episcopal acts and those who received them left behind them no evidence to show that they were accredited representatives of the Jacobite Patriarch of Antioch. "The Syrian Church was closely connected with the Patriarch of Antioch for more than 200 years, and during the long period one Metran was consecrated by delegation of the Patriarch, and the other by the Patriarch's own hands. All the rest were, so far as documentary or legal evidence is concerned, without any authority, and there was no proof that they were bishops at all."³

"The Syrian Christians," says Dr. Milne Rae, "have departed from the line of apostolic succession in which the church of their fathers subsisted; these have chosen to belong to the Church of Antioch, and to desert the Church of Babylon; they have preferred succession from St. Peter to

1 to 3. Milne Rae, *The Syrian Church*, pp. 276-279.

succession from St. Thomas, and they would now be Christians of St. Peter, for Antioch is St. Peter's Eastern Chair."¹

There remains another branch of the present Jacobite Syrian sect, in which the bishops ordained their own successors without recognizing the necessity of ordination by the Patriarch. The members of this sect are found in the Ponnani taluk of South Malabar and in the northwest of the Cochin State. They are the adherents of the bishops of Anjur or Thozhiyur near Chavakad, a small See founded in the eighteenth century by Mar Cyril, who, quarrelling with the Jacobite Bishop Mar Thomas, got himself consecrated by one of the three bishops sent out by the Patriarch of Antioch to validate the consecration of Mar Thomas.

In order to understand the origin of the Chaldean Syrians and their leaning towards the Chaldean Patriarch of Babylon, it is necessary to go back to the Portuguese period. At the arrival of the Portuguese on the West Coast, the Syrians had bishops sent by the Nestorian Patriarch of Babylon. The Portuguese were probably not aware of it, and within fifty years these bishops died out. At this time, there was a movement among the Nestorians for reconciliation with Rome, and a large body of them submitted under the leadership of Sullaca who went to Rome, and in 1553 was proclaimed by Pope Julius III as John, Patriarch of the Chaldeans. "From that date the word 'Chaldean' has been applied to those Nestorians who have abjured the Nestorian heresy, and are in communion with Rome, and their Patriarch is called the Chaldean Patriarch of Babylon in distinction from the Nestorian Patriarch of Babylon."

Syriac and Chaldean are sister languages as are Tamil and Malayalam. Syriac is spoken in the country about Antioch and Damascus, and Chaldean is spoken near Babylon and Bagdad. Roman Catholics in Syria use the Chaldean language, and Jacobites use the Syriac.

"The second Chaldean Patriarch, Ebedjesus, who was present in the Council of Trent, sent Bishop Joseph to Malabar in 1655, and this Bishop Joseph was succeeded by Mar Abraham. These two bishops showed a tendency to return to

1. Milne Rac. The Syrian Church, pp. 276—279.

the Nestorian heresy, and therefore from the date of the diocesan synod of Diamper, the diocese was severed from the Patriarchate of Babylon, and was placed under a bishop nominated by the King of Portugal, and afterwards under a Vicar Apostolic sent directly by propaganda. These are indications that the Romo-Syrians disliked this system. They had their own oriental rite, but they longed for an oriental bishop, and they looked to the Chaldean Patriarch of Babylon as their quarter from which this oriental bishop should come. There was one such movement in 1709, and another in 1787 under Thomas Pareamakal in the same direction (India, *Orientalis Christiana*)".¹

Under the government of Archbishop Bernardin at Verapoly, the desire to obtain an oriental bishop from the Chaldean Patriarch revived, and was fomented by a Chaldean priest named Denha Bar Jona who landed on the coast in 1852. After some months he returned to the Persian Gulf, carrying with him letters from various Syrians to the Patriarch with a request to send them a bishop. The leader of this movement was a Romo-Syrian priest named Thondanatta Antony. He was born in 1819, and was ordained in 1858 by Bishop Louis of Verapoly. He had inherited from his uncle the privilege of maintaining a domestic seminary, and had fifteen youths studying for priesthood. He took these candidates to Verapoly for ordination, and Archbishop Bernardin refused to ordain them. This refusal provoked Father Antony, who in 1868 set sail for the Persian Gulf with two priests, three clerics, and twelve seminarists. The two priests and some of the younger men died on the journey, but Antony and some of them returned in 1861 bringing with them a Chaldean bishop, Roccas or Mar Thomas. The Bishop Roccas wrote to the Resident and signed the letter "Mar Thomas, Metropolitan and Commissioner of the Roman Catholic Chaldean Syrians in Malabar." It was clear from this that Bishop Roccas was a Roman Catholic and the only point in dispute was the claim of the Chaldean Patriarch for jurisdiction in Malabar. Bishop Roccas had a number of followers among the Romo-Syrians, but his advent to this country was denounced from Rome as a breach

1. G. T. Mackenzie. *Christianity in Travancore*, pp. 83—85;

of ecclesiastical discipline. This led him to return to his country in 1862.

The departure of Bishop Roccas from India did not bring the movement to an end. There was still a party of Romo-Syrians who still desired to get a Chaldean bishop, and some of them were influential and wealthy. The Chaldean Patriarch himself sympathised with their wishes. Meanwhile the party among the Romo-Syrians with a desire to have a Chaldean bishop selected Thondanatta Antony. Antony went a second time to the Persian Gulf, and applied to the Chaldean Patriarch for consecration. The Patriarch who had instructions from Rome was not bold enough to consecrate Antony, but sent him to the Nestorian Patriarch of Babylon who consecrated Antony as bishop. Antony then returned to India under the name of Mar Abedjesus or Abdeso wearing the insignia of a bishop. But unfortunately he made his submission to the Vicar Apostolic of Verapoly. He laid aside his episcopal insignia, and worked as a Romo-Syrian priest.

In 1874 the Chaldean Patriarch sent to the Malabar coast a bishop named Mellus who was a Roman Catholic. The Pope then issued orders that Bishop Mellus should quit India, which he refused to obey. His disobedience in due course resulted in his suspension and excommunication, but yet retained a following at Trichur and elsewhere known as Chaldean Syrians, a sect that arose out of the split created among the Romo-Syrians of Trichur by the arrival of the said bishop. Antony joined Bishop Mellus and acted as a bishop, conferring Holy Orders on some candidates. In 1877 the Chaldean Patriarch made formal submission to Rome and issued orders recalling Bishop Mellus from India. In 1877 Bishop Mellus left India appointing Mar Abedjesus or Mar Abdeso and a chorepiscopus in charge of the people who adhered to him. In 1889 Bishop Mellus submitted to Rome but his lieutenant Mar Abedjesus or Abdeso was not reconciled, and kept the independent Syro-Chaldean Church of Malabar. Mar Abedjesus had consecrated more than one bishop. He died at Trichur on the 16th November 1900. The chorepiscopus presided over the remnant of his flock, till 1908, when the most Rev. Mar Timotheus who was ordained as

the Metropolitan of India and Malabar by Mar Simon, the Catholicos of the East, exercised his spiritual authority over the newly formed sect. The account given above is one version of the Chaldean Syrians of Trichur. There is also another version which is given below:—

It is now held by all authorities that till the Synod of Diamper in 1599, churches in Malabar were Nestorian, and that thereafter they became Roman Catholic. The forced conversion of the Syrian Christians to the Romish faith by the Jesuit missionaries became so intolerable to them that it ended in a revolt in 1653, at Coonen Cross in Mattancherry. Thenceforward there were two parties, one of which, a minority, owed its allegiance to the Pope, while the other, a majority, returned to its Nestorian faith. In 1657, the Carmelite missionaries succeeded in their attempts to convert some of the Nestorians into the Roman Catholic faith. For twelve years after 1653, the Nestorians were without a bishop from the East, but were governed by their own Archdeacons. In 1655, Mar Gregory, a Jacobite bishop, sent by the Patriarch of Antioch, came to Malabar, and soon after many of the seceders became Jacobites. Nevertheless there is evidence to adduce regarding the arrival of Nestorian bishops after 1665 for the government of the Nestorian churches of Malabar, and one of them was Mar Gabriel who was sent by the Patriarch of Mosul. He governed them for 23 years from 1708 A. D. It is also said that after his death in 1731, his adherents returned to their old faiths¹.

For nearly two centuries after 1551 there were four Nestorian bishops, Mar Joseph, Mar Abraham, Mar Simon, and Mar Gabriel, and the rites in vogue were both Jacobite and Nestorian. The existence of Nestorian churches in Malabar, nine years after that, i. e., 1796, which was 15 years before the foundation of the Trichur church was recorded by Paoli who was a Roman Catholic Divine. Besides the two parties mentioned above, there remained a body of the Syrian Christians who still adhered to the Nestorian faith, and their descendants are the Chaldean Syrians of Trichur who follow the same faith and rituals².

1. Augur. *Church History of Travancore*, p. 67. Mackenzie *History of Christianity in Travancore*, p. 66.

2. Hough. *History of Christianity*, Vol. II, p. 9.

The existence of their having been a separate sect can further be substantiated by a number of documents presented by the members of the community in a suit filed in the local District Court in connection with the possession of the property of their church. The earliest document is dated 1058 (1882).

“The opening sentences in this document contain their past history, and refer to the preaching of Christianity in Malabar for the first time by the Apostle St. Thomas, the use of rituals in the Chaldean language from that time for a number of years, the absence of any faction amongst them till the advent of the Portuguese, the forced conversion of a portion of them by the Portuguese, the strength of their sovereign power, and by depriving them of the services of the bishops sent to them by the Patriarch of Babylon, either by murdering or cruelly persecuting them, the acceptance thereafter by some amongst them who remained faithful to their old religion of the Jacobite faith of their forefathers after the advent of the English”. “The next admission was in an original suit O. S. 24 of 1064, wherein they maintained that, after the Synod of Diamper, and after 1653, there existed and still existed on the date of the suit a number of churches subject to the spiritual and ecclesiastical jurisdiction of the Nestorian Patriarchs of Babylon.” This admission is quite consistent with the history of the community. The third paragraph in another document contains the history of the Syro-Chaldeans of Trichur. “It refers to the religious and political revolutions which occurred here. There have been the persecutions and conversions by the Portuguese and the revolt at the Coonen Cross. It is said that a few descendants of the early Syrians were left here and there as if to preserve the greatness and glory of “Our” race and speaks of the Syro-Chaldeans as a small fraction of that noble remnant who had stood to that day firm and unshaken in their old faith and answering in their loyalty to the Eastern Church”.

CHAPTER IV.
SOCIAL STATUS OF THE SYRIAN CHRISTIANS
IN FORMER TIMES.

DURING the first few centuries after the death of the Apostle Thomas, the Syrian Christians increased in numerical strength. New colonies were formed at various intervals. Fresh bands of immigrants made their appearance in the land not long before the granting of the Christian charters. According to the traditions of the Church, a company of Christians from seventy-two families, belonging to seven tribes from Baghdad, Nineveh and Jerusalem, under orders from the Catholic arch-priest at Urahai (Edessa), arrived along with the merchant Thomas, or Thomas of Cana, in 745 A. D.¹ It is also said that Thomas had two wives, and by each of them he had numerous descendants among whom his property was divided, those by his first wife receiving his northern estates and those by the second inheriting the southern. These descendants are called the Northists and Southists respectively. Though in religion they believe the same doctrines, and are ruled by the same bishop, they are usually distinct communities with no inter-marriage between them. The Southists are fairer in complexion and have finer features than the Northists, and boast of their descent from the parent church with the genuine Syrian blood in their veins.² The account given above is not accepted by some who say that there were Christians here before the arrival of Thomas Cana. The Northerners may have been the Christians near Cranganur, reinforced by Thomas Cana and his party. The Southerners may have been the Christians living near Quilon reinforced by the party of Mar Xabro and Mar Prohd.

In 882 A. D. another set of immigrants under Mar Sapor and Mar Peros, two Nestorian Persians, settled in the neighbourhood of Quilon. They made a deep impression upon the rulers of the land. These two immigrants, says Dr. Milne Rae,

1. Logan's Malabar, Vol. II, p. 20.

2. Gazetteer of the Malabar District, p. 203.

form the historical grounds for the division of the community into Northists and Southists, although the legends which have mingled with the history have obscured the facts; and they are probably the last of the immigrations from "the mother church" in High Asia to South India.¹

The Syrian Christians in former times were mostly merchants trading with foreign countries on a large scale. The rulers of the land conferred on them high privileges which were embodied in the two copper-plate charters, the date of the grant of one of which, according to Dr. Burnell's calculations, is 774 A. D. It is said to have been granted by Vira Raghava Chakravarthi to Iravi Korttan of Cranganur, giving him, as the head of the Christian community there, the little principality of Manigramam, and elevating him to the position of sovereign merchant of Kerala. The other charter granted by Sthanu Ravi Gupta is supposed to be dated 824 A. D. Scholars who have tried to fix the dates differ in their views. In a discussion of the subject in the *Epigraphica Indica*, Vol. IV, pp. 290—297, 1896-7, it is said that the subjoined inscription is engraved on both sides of a single copper-plate, which is in the possession of the Syrian Christians at Kottayam. The plate has no seal, but instead a conch is engraved about the middle of the left margin of the second side. This inscription has been translated by Dr. Gundert.² Mr. Kookkal Kulu Nair has also attempted a version of the grant. Dr. Gundert's translation is here given :—

"Hari! Prosperity! Adoration to the great Ganapathy! On the day of the (*Nakshatra*) Rohini, a Saturday after the expiration of the twenty-first day of the solar month Mina (of the the year during which) Jupiter (was) in Makara, while the glorious Vira Raghava Chakravathi (of the race) which has been wielding the sceptre for several hundred thousands of years in succession from the glorious king of kings, the glorious Vira Kerala Chakravarthin was ruling prosperously :—

"While (we were) pleased to reside in the great palace, we conferred the title of Manigramam on Iravi Korttan alias Cheraman-loka pperun-jetti of Magodaiyarppattinam."

1. Milne Rae. History of the Syrian Church, pp. 164-165.

2. Logan's Malabar, Vol. II, p. 12.

“We (also) gave (him the right of) festive clothing, house pillars, the income that accrues, the export trade, monopoly of trade?, (the right) of proclamation, forerunners, the five musical instruments, a conch, a lamp in day time, a cloth spread (in front to walk on), a palanquin, a royal parasol, the Telugu? drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters.”

“We also (gave) the oil-mongers and the five (classes of) artizans as (his) slaves.”

“We (also) gave, with the libation of water, (caused it to be) written on a copper-plate to Iravi Korttan, who is the Lord of the City, the brokerage on (articles) that may be measured with the (*para*), weighed by the balance or measured with the tape, that may be counted or weighed, and on all other (articles) between the river mouth of Kodungallur and the gate (*gopura*), chiefly between the four temples (*tali*) and the privilege attached to (each) temple.”

“We gave this as property of Seraman-loka-pperun-jetty, *alias* Iravi Korttan, and his children’s children in due succession.

“The witnesses who know this are:—We (gave) it with the knowledge of villagers of Panniyur and the villagers of Sogiram. We gave (it) with the knowledge (of the authorities) of Venadu and Odunadu. We gave (it) with the knowledge (of the authorities) of Ernadu and Valluvanadu. We gave (it) for the time that the moon and the sun shall exist.”

“The handwriting of Seraman-loka-pperum-dattan Nambi Sadayan, who wrote (this) copper-plate with the knowledge of these (witnesses).”

Mr. Venkayya adds that “it was supposed by Dr. Burnell (*Indian Antiquary*, III, 1874) that the plate of Vira Raghava created the principality of Manigramam, and the Cochin plates that of Anjuvanum. The Cochin plates did not create Anjuvanum, but conferred the honours and privileges connected therewith on a Jew named Rabban”. Similarly, the rights and honours associated with the other corporation, Manigramam, were bestowed at a later period on Ravikkoran. It is just possible that Ravikkoran was a Christian by religion. But his name and title give no clue in this direction, and there is nothing unchristian in the document except its possession by the present owners. On this name, Dr. Gundert first said

“Iravi Korttan must be a Nazrani by name, though none of the Syrian priests whom I saw could explain it or had ever heard of it”. Subsequently he added, “I was indeed startled by the Iravi Korttan, which does not look at all like the appellation of a Syrian Christian: still I thought myself justified in calling Manigramam a principality---whatever their Christianity may have consisted in---on the ground that, from Menezes’ time, these grants have been regarded as given to the Syrian colonists”. Mr. Kookal Nair considers Iravi Korttan a mere title, in which no shadow of a Syrian name is to be traced. The second charter was granted in 824 A. D. to the Christians of St. Thomas with the sanction of the Palace Major or Commissioner of King Sthanu Ravi Gupta, who is believed to be Cheraman Perumal. It is a legal instrument which confers a plot of ground in the vicinity of Quilon, with several families of heathen castes, on Maruvan Sapor Iso, who transfers the same with due legal formality to the Teresa Church and community.

“There was,” says Dr. Milne Rae, “a political necessity for this remarkable promotion for the Christian community in Malabar.” “At the respective dates of the two Christian charters, the Perumals had to fortify themselves against external enemies.” They had to avail themselves of every resource by which their seats on the throne might be preserved. There were fears of invasions, (1) by the Rashtrakutas, and (2) by the Gangas or other feudatories or the Rashtrakutas from the East *via* the Palghat gap. At such times the Perumals might have been in need of large sums of money either to bribe or to fight the invaders, and it would not be an improper inference from these facts that the trading foreigners may have satisfied Perumal’s wishes, and thus have secured for themselves a higher standing in the land of their adoption.

The two charters throw a good deal of light on the social condition of the Syrian Christians during the seventh and eighth centuries. The Christians like the Jews were incorporated into the Malayali people, and the position assigned to them and the Jews was that of practical equality with the Nairs of the Six Hundred of the *nad* in respect of the two characteristic functions and privileges of protectors and superiors for a share of the produce of their land in compensation

for their services. The duties of the Jewish and Syrian communities were also to protect the town of Palliyar or the church people in union with the Six Hundred and the *nad*; and the church people had to render to them and the king trustworthy accounts of the shares of the produce of the land due to them. "Let them Anjuvanum and Manigramam act both with the church and the land, according to the manner detailed in the copper deed for the *items* that the Earth, Moon and Sun exist."

The Syrian Christians of Cochin and Travancore have been all along, and are even now, a

Military status of the Syrian Christians in former times.

very flourishing community. Their prosperity is mainly due to the religious tolerance of the native Governments,

and the protection and patronage of the early Hindu rulers of the two States as evidenced by the copper-plate grants granted by one of the Perumals of Kerala. Their social and military status in former times are very interesting and given below: -

They were numbered among the 'noble races of Malabar'. "They were preferred to the Nayars, and enjoyed the privilege of being called by no other name than that of the 'sons of kings'. They were permitted to wear gold tresses in the hairlocks in marriage feasts, to ride on elephants and to decorate the floor with carpets" (History of the Malabar Church by Jo Cundus Raulin, Chapter II). They were entrusted with the protection of the artisan classes. Their servants had the charge of cocoanut plantations, and if they were molested by any one, or if their occupation was otherwise interfered with they appealed to the Christians who protected them and redressed their grievances. The Christians were directly under the king, and were not subjects to local chiefs. A Hindu doing violence to a Christian had his crime pardoned, only in the case of his offering to the church, a hand either of gold or silver according to the seriousness of the offence, as otherwise the crime was expiated by his own blood. They never saluted any one below their own rank, because it was dishonourable to their status. While they walked along the road they saluted others at a distance, and if anybody refused to reciprocate it, he was put to death and the Nayars who were of 'the military clan regarded them as brethren, and loved

them exceedingly. All communities had special men-at-arms called *Amouchi* who were bound on oath to safe-guard the people or places under their protection even at the cost of their lives. They were loving, faithful and diligent. They respected the Christians before whom they never ventured to sit unless invited to do so. They were very strong and powerful, and their bishops were respected and feared like kings. To erect a play-house (*frascati*) was the privilege of the Brahmans, and the same privilege was given to the Christians also. They were given seats by the side of kings and their chief officers. Sitting on carpets, a privilege enjoyed by the ambassadors, was also conceded to them. In the sixteenth century when the Rajah of Parur wished to concede the privileges to the Nayars in his dominions, the Syrian Christians resented and immediately declared war against him if he persisted. Conscious of his inability to enforce his will, in opposition to theirs, he was obliged to leave the matters on their ancient footing. The immunities and honours above mentioned rendered the dignity of their bishop very considerable.

The Syrian Christians were almost on a par with their sovereigns. They were allowed to have a military force of their own, which was composed chiefly of Shanars, the caste that cultivated the palm tree. Besides the Brahmans, they were the only inhabitants of the country who were permitted to have enclosures, in front of their houses. "In front of their girdle they were accustomed formerly to carry a large knife like a poniard, highly tempered, and having a long metal handle; sometimes the handle was made of gold and beautifully worked. From the end of this handle were suspended chains of the same metal to one of which was fastened a steel, with which to sharpen the poniard; to another, a small metal-box which contained quicklime. This lime was prepared in a peculiar manner to improve the flavour of the betel leaf which they, in common with all the other natives of India both men and women, were continually chewing. To the other chains were appended instruments for cleaning teeth and ears, and a pair of pincers with which they removed the thorns that often ran into their naked feet. All these implements were generally used by the members of Hindu castes of India also who were seldom provided with them."

The Syrians were very active, and their bodies flexible, owing to the copious use of cocoanut oil with which their joints were rubbed from infancy. In former times they seldom appeared abroad without being well armed. Besides the poniard just described a few carried matchlocks or rude muskets; others would bear lance at the end of which were suspended steel rings, which made an agreeable sound, when the lance was in motion. But the greater part of them carried only a naked sword in the right hand and a buckler in the left arm. They were trained in the use of these weapons at the early age of eight years, and continued to exercise them till twenty-five which accounted for their using them with much dexterity. They were very expert huntsmen, soldiers, and they were therefore held in much estimation by the rulers of the country. A native prince was respected or feared by his neighbours according to the number of Syrians in his dominions.

They were always esteemed and patronised by their rulers as much for their general fidelity and regard to truth, as for their skill and military prowess. But notwithstanding their warlike appearance, their disposition was very peaceable, and it was their character at the time as quarrels much less, murders were rarely heard of among them. When they entered the church they deposited all their arms in their porch, which then presented the appearance of a guard-house. And after divine service every man would take up his weapon again without the least confusion and walk quietly home. In remarking upon the pacific character of the Syrians in the year 1656, the Roman Missionary Vincent Marie de S. Catherine de Siene acknowledged that he was unable to express admiration of what he observed. For, he says, that he could not help contrasting it with the frequent assassinations that he was accustomed to see or hear of both in Italy, and in all the colonies of the Portuguese in India. It would have been more consistent on this conviction and more becoming the office of a Christian minister to have advised his countrymen to follow the example of the Syrians rather than strive so violently as he did not make then proselytes to a creed which failed to restrain the sanguinary spirits of its predecessors.

The Italian Missionary Vincent Marie has testified that he was as highly esteemed as a king. It is therefore no wonder

that the anxiety of the Jesuits to possess themselves of an office invested with such authority, and so calculated to exalt their order in the estimation of the native princes was very great. As in Japan and Abyssinia, so in India their consummate ambition and intolerance marred their design, and provoked the natives to expel them, before they had become firmly seated in the episcopal chair which they usurped.

One other interesting point connected with the early history of the Syrian Christians is, that they still cherish the tradition of having attained to the dignity of possessing a king of their own at Villayarvattam near Udayamperur, and that at the death of the last king without issue the kingdom lapsed to the Cochin royal family. Ever since that time, the Christians of St. Thomas have been loyal subjects of the rulers of Cochin and Travancore. Who the rulers were and how long the kingdom lasted, it is not possible to say. When the Portuguese landed in India, the Syrians, observing their conquests, and their zeal for the propagation of their faith, desired to make alliance with them and offered them with many demonstrations of fidelity the red staff mounted with gold and three silver bells of their last Christian ruler as marks of submission to them; but as they received from them no compensation, they continued the old form of government and lived in great union, scattered as they lived in distant communities all over the land.

Cochin and Travancore are said to be countries blessed by the Creator. "Beautiful with ever charming valleys, rivers and lakes, and a long stretch of sea-coast, they are also endowed with a fertility begotten of the almost equatorial sun and the humid climate of the 'zone of the greatest rain.' The lakes known locally as 'backwaters' give a navigable length of a hundred and seventy miles parallel with the sea."¹

The Portuguese seem to have regarded the Syrian Christians with curiosity mingled with dislike. After the Portuguese had become masters of the coast from Cranganur to Quilon, many of the Syrian Christians came down from the mountains to live in their fortresses. Hence they were called the Christians of the Serra, a name which survived even to the days of the Dutch.²

1. The Indian Christians of St. Thomas, p. 2.

2. Oriente Conquistado II, p. 70.

With the exception of the Chittur taluk, the Syrian Christians are found all over the Cochin State, in the Ponnani taluk of South Malabar as well as in Travancore. The Syro-Romans are to be found mostly in the interior of the two States whence they have spread in great numbers in a westerly direction towards the sea, their chief centres in the Cochin State being the Cochin-Kanayanur, Trichur, Mukundapuram and Talapilly taluks ; and at Ettumanur, Minachil, Ambalapuzha, Changanassery and other northern taluks in Travancore. The Syrian Jacobites are numerous in the Talapilly and Kanayanur taluks of the former State, as also in Kuttanad and Muvattupuzha of the latter. In their head-quarters in the Kottayam taluk they are three times as numerous as the Syro-Romans. They have their strongest outposts in Tiruvella, Mavelikara, Chenganur, Kartikapilly and Kunnathur and appear to be extending in all directions.¹ The Reformed Syrians are numerous in Chenganur and Tiruvella. The Syro-Chaldeans live mostly in Trichur, and in the taluks of Changanassery and Shertally. Syrian Christians belonging to the Anglican, Presbyterian, and Lutheran churches are found in small numbers in Trichur, Ernakulam in the Cochin State, as also in Kottayam in Travancore.

In the selection of sites for houses, and about the details of the structure, the Syrian Christians conform to a certain extent to the Hindu style of architecture. The Hindu carpenters (*Assaris*), who are mostly engaged in the construction of houses, follow the Hindu sastras on the subject, and no objection is made by their Christian masters. A compound or a garden measured into a square plot is divided into four parts by imaginary lines running lengthwise and breadthwise through the middle of it. The north-east or the south-west portion is selected for the site of the house, the former being preferred to the latter. There are again special spots set apart for the well, the cow-shed and for other purposes. The selection of the site is also guided by the effect of the monsoon. Wooden wall-houses with dark ill-ventilated rooms, huts thatched with plaited cocoanut leaves were the prevailing fashion in former days. During the summer

Houses.

1. The Travancore Census Report, 1901, chap. iii, p. 113.

months of March, April and May, when a strong land or sea-breeze blew, such houses and huts were often destroyed by fires breaking out in the bazaars and other places. The Cochin Darbar at one time used to advance loans to encourage the people to use tiles instead of thatch; but now the necessity for such advances has ceased, for the people themselves appreciate the safety and economy of tiled roofs.

The houses of Syrian Christians are constructed in various fashions like those of the Nayers, and are mostly situated in gardens abounding in cocoanut and other fruit bearing trees. Those in Trichur, Irinjalakuda, Kunnamkulam and other places in the Cochin State, are in streets in two rows on both sides of the public roads with compounds behind and with their church at one extremity. The houses of the upper and middle classes are generally quadrangular with an open space (*mittam*) in the middle and broad verandahs in front. They consist of several rooms on the ground floor, and upper storeys all built of laterite blocks and wood, while those of the poor are thatched mud huts with one or two rooms and a small verandah in front, and the kitchen either at one extremity adjoining them or in a separate shed outside. The verandahs of some of the houses in the streets of Trichur and Kunnamkulam often serve as workshops or shops containing the articles of merchandise for sale. In taluks with a sandy soil, and in those with a clay soil, laterite or bricks are used for the construction of houses, while owing to false notions of strength and durability, wood is used even to the extent of waste. The poorer people in both the States build their houses with mud walls or palm-leaf, or tatties made of bamboo mats. A house in a garden is the rule in the upper and middle classes; and in regard to the poor a Hindu Izhuvan and a Christian may be found living in one and the same garden, but in separate houses. Houses are naturally more crowded in towns than in villages. A separate name for each house with a compound is current among them. A single homestead is generally occupied by a joint family in the Cochin State as in Travancore, and this joint family either expands over the additional space that may be provided, or breaks up with the result that the dissociated units take to new accommodation and become the centres of new families. The houses of the rich and middle classes are as well furnished as those in corresponding *Sudra* families, and their domestic

utensils are more or less of the same kind. Their domestic servants in some parts of the Cochin State are either members of their own community or Pulayans. The women of the latter caste are, in rural parts, employed for sweeping, cleaning vessels and other domestic work. In many parts of Travancore, ever since their conversion to Christianity, the Pulayans, Parayans and other low caste Hindus are not admitted within their premises.

Ethnically, the Syrian Christians are now one and the same people, and the various divisions among them are based on the differences in the religious beliefs or doctrinal changes; and so far as sect or subordinations to a spiritual head is concerned, they may be classed under four main subdivisions:—

A. Roman Catholics including those who perform the ceremonies of the church, (1) in Syriac, and (2) in Latin.

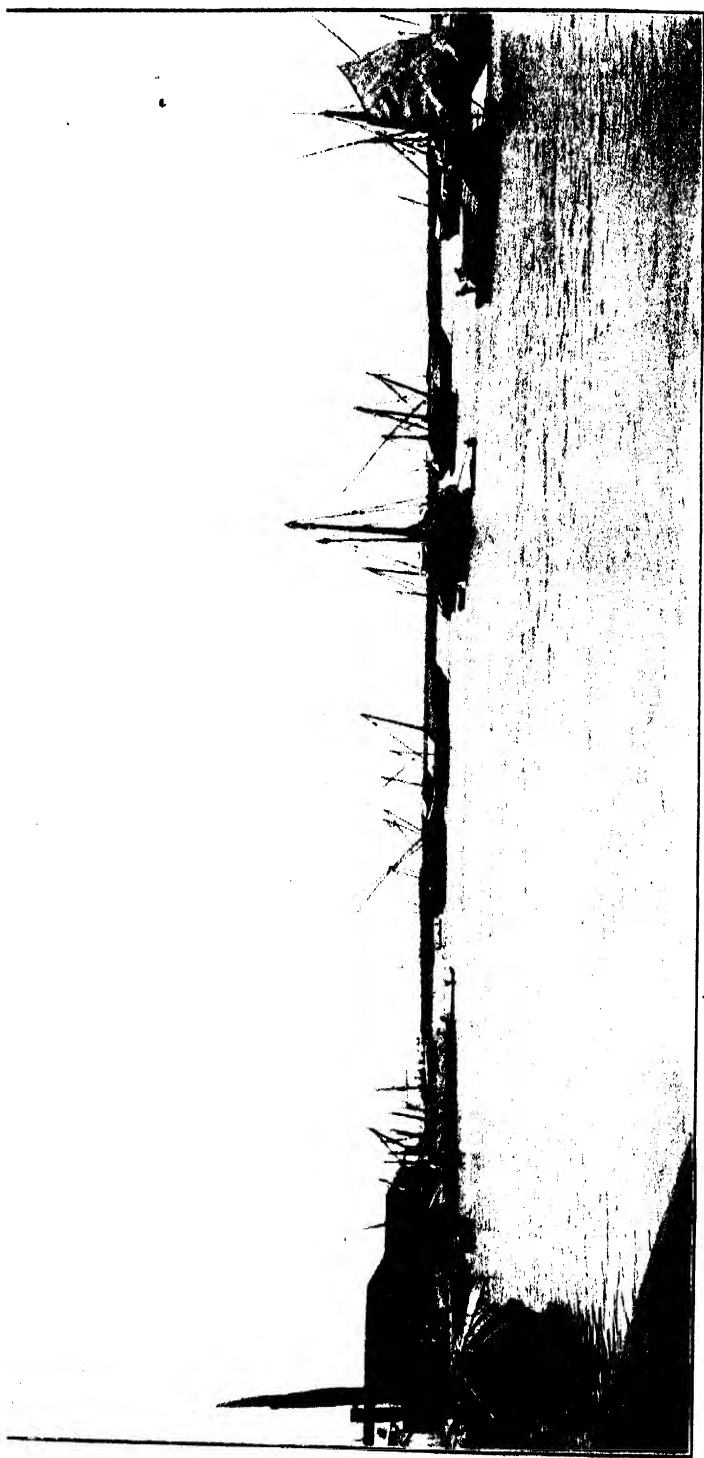
B. Syrian Jacobites including (1) Jacobite Syrians, so-called, and (2) the Reformed or St. Thomas Christians.

C. Chaldean Syrians, and the Independents.

D. Protestants including (1) Anglicans, (2) Baptists, (3) Congregationalists, (4) Lutherans and allied denominations, (5) Presbyterians, and (6) Minor denominations¹.

Each division among the Syrian Christians has become, as in a Hindu caste, an endogamous sect, with no intermarriage between the members of one sect, and those of another, though no objection is made to interdining. Thus there is no intermarriage between the Syro-Romans and the Syrian Jacobites, or between the former and the Latin Catholics. The Catholics avoid all conjugal relations among relatives, and even cousins up to the fourth degree are prohibited from intermarriage. When cousins of the second, third and fourth degrees wish to be married, the Pope's dispensation is necessary for all such alliances. Family status and social position of the bride and bridegroom are also considered before the proposal of marriage. No intermarriage is allowed between the descendants of a high caste convert and those of a low-caste one. Marriage between co-sponsors is also prohibited. The marriage of a Christian with his deceased wife's sister or the wife of a deceased uncle

1 The Cochin Census Report, 1901, chap. iii, p. 37.



Backwater Views (Near British Cochin).

is entirely disallowed¹. If a virgin who has taken the veil, commits an act of unchastity or in order to hide her sin calls the partner of her guilt, *husband*, a penance of many years shall be imposed upon her. A virgin who has not yet taken the veil, but has resolved to remain in virginity and had never, nevertheless had intercourse with a man, has a long penance imposed upon her. In the above cases they are re-admitted to the community only after ten years' penance. Virgins dedicated to God cannot marry, but if such a virgin marries, she can be admitted to penance only on her giving up conjugal intercourse with her husband.

The Southerners and Northerners do not intermarry, and any conjugal relations effected between them subject the former to some kind of excommunication. This exclusiveness is excused on the score of their descent from the early colonists of Syria. The Chaldeans of Trichur do not enter into wedlock with the Catholics (Syro-Romans and the Latins) and other denominations. The old caste prejudices are still in existence though in religion they are Christians. The Syrian Jacobites, the Reformed Syrians, or St. Thomas Syrians, and Syrian Protestants do not intermarry. The Syrians in general and the Jacobite Syrians in particular are greater adherents of their old and time-honoured customs than other classes of native Christians. Thus says Sir Herbert Risley, "Of these seven sects, five appear to have been crystallised into regular castes between the members of which no intermarriage is possible."

As Sir Henry Maine observes, the outer or endogamous limit within which a man or woman must marry has been mostly taken under the shelter of fashion or prejudice. The endogamous rules are, in the first place, due to the antipathy people feel to races, nations, classes or religions different from their own. He who breaks such a rule is regarded as an offender against the circle to which he belongs. He hurts its feelings; he disgraces it at the same time as he disgraces himself.

There is tendency for modern civilization to pull down the barriers which separate the adherents of different sects and endogamous rules to become less stringent. Whilst civilization

1. History of the Church Councils, Roman Synod under Innocent I, pp. 405, 421—430.

has narrowed the inner limit within which a man or woman must not marry, it has widened the outer limit within which a man or woman may marry and generally marries. The latter of these processes has been one of vast importance in man's history. Originating in race or class pride or in religious intolerance, the endogamous rules have in their turn helped to keep up and strengthen these feelings. Frequent intermarriages, on the other hand, must have had the opposite effect.

A mixed marriage is a marriage between a Catholic and one who, though baptised, does not profess the Catholic faith. A matrimonial alliance of this kind cannot take place without a dispensation from the ordinary priest, and this cannot be given without sufficient reason and subject to the following conditions:—

1. That all the children that may be born of the marriage shall be baptised and brought up in the Roman Catholic faith:

2. That the Roman Catholic party shall have full liberty for the practice of the Roman Catholic religion:

3. That the Roman Catholic party shall try to persuade the other by the example of a good life, and endeavour to convert the other to the Roman Catholic faith:

4. That no religious ceremony shall take place elsewhere than in the Roman Catholic church:

5. That a written promise to observe the above conditions shall be given by the non-Romanist party before marriage.

Marriage, when one of the parties is a Roman Catholic, and the other a Protestant, is not only illicit, but also invalid except when performed in the presence of the Roman Catholic priest and before proper witnesses.

Among the Aryans and other nations of the world celibacy has been condemned for many reasons. It appears to be unnatural, and is taken as an indication of licentious habits. Where ancestors are worshipped after their death, it inspires a religious horror; the man who leaves himself without offspring

shows reckless indifference to the religion of his people, to his own fate after death, and to the duties he owes to the dead whose spirits depend upon the offspring of their descendant for their comfort. The man without a son cannot enter Paradise because there is nobody to pay him the family worship. Further, the conviction that the founding of house and begetting children constituted a moral duty, had a deep hold upon people in ancient times. Hence celibacy has been regarded as an act of impiety and a misfortune.

Modern civilization looks upon celibacy in a different light, and the religious motive for marriage has ceased to exist, the lot of the dead being no longer supposed to depend upon the devotion of the living. St. Paul considered celibacy preferable to marriage. "He that giveth her (the virgin) in marriage doeth well, but he that giveth her not in marriage doeth better."¹ "It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let each man have his own wife, and each woman have her own husband." "If the unmarried and widows have not continency, let them marry, for it is better to marry than to burn." These and other passages in the New Testament inspired a general enthusiasm for virginity which was believed to work miracles, and celibacy was believed to be more pleasing to God.

The Holy Catholic Church, the Roman, and in a less degree the Eastern or Russo Greek, have more or less endeavoured to carry out the doctrines of St. Paul. In the Roman Catholic Church, the entire clergy—Pope, cardinals, bishops and priests—are under vows of perpetual chastity as are the members of all the great and female religious orders.² Religious celibacy is thus commended as a means of self-mortification supposed to appease an angry God or with a view to raising the spiritual nature of man by suppressing one of the strongest of all sensual appetites.

Primitive Christianity was, in one respect, a strenuous discipline, and in another a romance. Athletic asceticism has been associated with the various religious and philosophic beliefs. Among the delightful stories referring to them may be mentioned, the legend of Thekla, which has been placed as

1. Corinthians, vii, 38; 1; 9.

2. Text Book of Ecclesiastical History, Vol. II, p. 275.

early as the first century, 'The Bride and Bridegroom of India,' in Judas Thomas' Acts, 'The Virgin of Antioch' as narrated by St. Ambrose, the history of 'Achilleus and Nereus, Mygdonia and Karish' and 'Two lovers of Auvergne' as told by Gregory of Tours. But during the middle ages the primitive freshness of Christian chastity began to lose its charm, and in actual life men no longer sought daring adventure in the field of chastity. The Reformation movement revolted against compulsory celibacy. Luther's protest against Catholicism was partly a protest against the teaching of it. "He to whom the gift of continence is not given," he said in his Table Talk, "will not become chaste by fasts and vigils". "Asceticism and celibacy," says Havelock Ellis, "are not rigid categorical imperatives. They are only useful means to desirable ends; they are wise and useful arts. They demand our estimation, but not over-estimation."

Catholic practice and theory of asceticism has become more formalised and elaborated. Its beneficial effects were held to extend beyond the individual himself. Asceticism from the Christian point of view is nothing else than all the therapeutic measures making for moral purification. The Christian ascetic is an atheletic, struggling to transform his corrupt nature, and make a road to God through the obstacles due to his passions and the world. He is not working in his interest alone, but in virtue of the reversibility of merit which compensates that of solidarity in erotism for good or for the salvation of the whole society.

A. Bertillon, in his study of different fates of the married and unmarried in France, concludes that, "at every age the celibate population is struck by mortality nearly twice as great as the other; that it counts every year twice as many cases of madness, twice as many suicides, twice as many attempts on property, and twice as many murders and acts of violence." Consequently, the State has to maintain for this celibate population, twice as many prisons, twice as many asylums and hospitals, twice as many undertakers. He says, that the celibate population, taken as a whole, includes the majority of the human waste of the country. Fortunately in India, particularly in the States of Cochin and Travancore, such celibates are very few.

“Marriage,” says Bishop, “as distinguished from the agreement to marry and from the act of becoming married, is the civil status of one man and one woman, legally united for life with the rights and duties which for the establishment of families and the multiplication and education of the species, are, from time to time or may thereafter be assigned by the law of matrimony.”¹ Civil marriage. The Municipal Law deals with this status only as a civil institution. Justice Story speaks of it as “an institution of society founded upon the consent and contract of the parties.”² (Story: *Conflict of Laws*, section 108, note.) By the Common Law the age at which minors were capable of marrying, known as the age of consent, was fixed at fourteen years for males and twelve for females. Marriage under the age of seven years for both was void, but between seven and the age of consent, the parties could contract an imperfect marriage, which was voidable but not necessarily void. In all countries consent of parents is necessary for persons under twenty-one, except for a widow or widower. The proper person to give consent is the father, or if he be dead, the mother, if unmarried a legal guardian. The same custom prevails among the members of the Syrian Christian community also.

In the Cochin State the parish churches of different denominations are sometimes under an interdict owing to some kind of disobedience to the authorities of the churches. Under such circumstances, the priests do not bless their marriages. At the request of the members of the various Christian communities, the Government rescue them by passing a regulation to provide for legalising civil marriages between persons professing Christianity. It is called Regulation V of 1095. It is given in the appendix in detail.

The act, formality or ceremony by which the marriage union is created, has differed widely at different times among different peoples. By many uncivilized races and by most civilized ones, the marriage ceremony is regarded as a religious rite or includes religious features although the religious element is not always regarded as necessary to the validity of the union.

Marriage as a ceremony of contract.

1. The Catholic Encyclopædia, Vol. IX, p. 691.

2. Ibid, p. 692.

The influence of Christianity had at the outset no degrading influence of any kind, for the ascetic ideal was not yet predominant, and the priest married as a matter of course. There was then no difficulty in accepting the marriage order established in the secular world. The Christian church at the outset accepted the different forms of marriage already prevailing in the various countries in which it found the Roman forms in the lands of Latin tradition and the German forms in Teutonic lands. It merely demanded that they should be hallowed by priestly benediction. There was no special religious marriage service either in the East or in the West earlier than the sixth century. It was the ordinary custom for the conjugal pair, after the completion of the secular ceremonies, to attend the church, listen to the ordinary service and take the sacrament. A special marriage service was slowly developed, and it was no part of the real marriage. It was during the tenth century that it became customary to celebrate the first part of the real nuptials, still a purely temporal act outside the church-door. A regular bride-mass directly applicable to the occasion soon followed inside the church. By the twelfth century the priests directed the ceremony which began outside the church, and ended with the bridal mass inside. By the thirteenth century the priest superseded the guardians of the young couple, and himself officiated through the whole ceremony. Up to that time marriage had been a purely business transaction. Thus, after more than a millenium of Christianity by the slow growth of custom, ecclesiastical marriage was established.¹

This was evidently an event of great importance not merely for the church but for the whole history of European marriage even down to-day. The complete method of celebrating marriage at present is based on that of the Catholic Church as established in the twelfth century, and formulated in the canon law. Even the publication of banns had its origin here, but marriage was the private business of the persons concerned, and it was not absolutely complete until the Council of Trent—a private marriage had become a sin and almost a crime.

According to the Christian belief, "the benefits of marriage are three principally; the first is the generation and

¹ Havelock Ellis, *Studies in the Psychology of Sex*, pp. 433—436.

education of children for the worship and service of the true God ; the second is the fidelity which the married couple ought to keep to one another ; and the third is the perpetuity of matrimony, which cannot be dissolved, signifies that inseparable conjunction and union betwixt Christ and his church : and notwithstanding for the cause of fornication or adultery, it is lawful for the married couple to part as to cohabitation, yet it is not lawful to marry with any other, because the bond of matrimony, being once lawfully tied, is perpetual, and cannot be dissolved by anything but the death of one of the parties ”.¹

By the Roman Catholic Church, marriage is regarded as a religious act of the very highest kind, viz., one of the seven sacraments, while the Protestant Churches have continued to regard it as religious in the sense that it ought normally to be contracted in the presence of clergymen. In some countries, this is essential to the validity of the union before the Civil Law, while in others, it is merely one of the ways in which marriage may be contracted. Civil marriage is not however a post-Reformation institution, for it existed among the ancient Peruvians and among the aborigines of North America.

Whether as a state or as a contract, whether from the view-point of morals or from that of social well-being, marriage appears in its highest form in the teaching and practice of the Catholic Church. The contract itself is a sacrament, and the ceremony impresses upon the popular mind its importance and sacredness. Marriage is monogamous, and indissoluble, and this fact promotes in the highest degree the welfare of parents and children, and stimulates in the whole community, the practice of those qualities of self-restraint and altruism, which are essential to social well-being, physical, mental and moral.²

Marriage is, a contract, and is by its very nature, above human law. It was instituted by God, is subjected to the Divine Law, and cannot for that reason be rescinded. It is natural in purpose, but divine in origin. It is sacred and is

Marriage—Moral and Canonical aspect.

1. Hough, *The History of Christianity in India*, Vol. II. *The Doctrine of the Sacrament of Matrimony*, p. 631.
2. *The Catholic Encyclopædia* (See *Family, Divorce and Celibacy*) Vol. IX, p.698.

intended primarily by the Author of Life to perpetuate his creative act, and to beget children of God. Its secondary ends are mutual society and help, and lawful remedy for concupiscense. It is monogamic and indissoluble ; death alone dissolves the union, when consummated. The Church, therefore, laid down the condition requisite for the validity of the matrimonial consent on the part of those who marry, and has legislated on their respective rights and duties. Marriages ratified but not consummated by conjugal intercourse, are sometimes dissolved by the Roman pontiff in virtue of his supreme authority, and are sometimes dissolved by entrance, into the religious life and by actual professions of solemn vows.

Those who marry do so by signifying their consent to be
 Matrimonial consent, man and wife. Consent is the very
 essence of marriage, and it is in consequence of their deliberate consent, that a man and a woman become husband and wife. (1) The act of being married is the mutual consenting of the parties, the giving and accepting of each other. " Thus the wife hath no power of her own body but her husband, and in like manner the husband also hath not power of his own body but the wife " (*N. T. i Corinthians*, vii, 4). It is not sufficient to give the consent, internally only, it must be signified by some outward sign. Although matrimony was raised to the dignity of a sacrament by Christ, it did not lose the nature of a contract ; hence like other contracts, it is perfected by the consent of both parties. It must also be signified in such a manner as to make the consent of both the parties clear, and unmistakable to the priest and witnesses. (2) The consent must be free and deliberate ; violence or coercion by fear in a degree so great, as to deprive either party of his freedom to dissent would invalidate the consent given. (3) The party or parties, giving consent in the act of marriage, might be in error as to the person or quality of person, whom they are actually marrying. An error is an impediment based on natural law. Natural law protects the marriage contract.

The celebration of the sacrament of matrimony is remarkably simple. It consists of the following
 Marriage ritual, elements. A declaration of consent is made by both parties and formally ratified by the priest in the

following words. "I unite you in wedlock in the name of the Father, and of the Son and of the Holy Ghost. Amen!" There is further a form for the blessing of the ring, which the bridegroom receives back from the hand of the priest to place it upon the fourth finger of the bride's left hand; certain short verses and a final benedictory prayer are recited. The ceremony, according to the intention of the Church, should be followed by the Nuptial Mass, in which there are collects for the married couple as well as solemn blessing after the Paternoster, and another shorter one before the priest's benediction at the close.

The betrothal (Latin, *sponsalia*) is "the giving one's troth or true faith or promise. In the Roman

Betrothal.

Catholic Church it is a deliberate and

free, mutual true promise, externally supreme of future marriage between determinate and fit persons." It is a promise, compact or agreement not merely an intention; and unlike all contracts, it must be entered into with deliberation, proportionate to the obligation, which it begets. It must be free from force, substantial error, and grave fear. The promise given must be mutual, and it must not be on the part of one only with the acceptance of the other, or it does not constitute a betrothal. The consent must in all contracts be true and sincere, with the intention of binding oneself. This intention must be expressed verbally by writing, or by action in person, or by proxy. Further, this contract like matrimony can exist only between two definite persons whose capacity is recognised by the church. There should not be between them any matrimonial impediment, either as regards the legitimacy or validity of the contract. The betrothal is a promise of future marriage, and differs from marriage contract which deals with the state as in the present. A betrothal or compact is considered invalid by the church unless written documents have passed between the contracting parties, but its observance is not necessary to validate the agreement.

CHAPTER V.
MARRIAGE CUSTOMS AMONG THE
SYRIAN CHRISTIANS.

AMONG the Syrian Christians as among the Hindus, parents generally marry their daughters without their being consulted. Frequently also they arrange the marriage of their sons, even though they be grown up, according to their own taste; and custom may require that they shall comply with their wishes.

Romo-Syrians.

Among the Romo-Syrians, marriage is celebrated according to the rules of the Catholic Church, when boys and girls are at least fourteen and twelve years respectively.¹ When a young man has reached the marriageable age, his parents look out for a suitable girl, and after such a one has been selected, the service of an intermediary is resorted to, to ascertain the willingness or otherwise of the girl's parents regarding the proposal of marriage. In the event of their willingness, a day is then selected when the paternal or maternal uncle of the young man and one or two of his nearest relatives go to the girl's house to talk over the matter formally and arrive at a definite settlement. The dowry which is generally expressed in terms either of so many *fanams* (a *fanam*, or four annas and seven pies), or of so many *fanams*' weight of gold is then settled. A written promise on a piece of cadjan leaf (*charthu*) by the bride's father to give his daughter in marriage to the young man selected, and a similar promise by the bridegroom's father to accept her, are then made, and the pieces of cadjan leaves on which the promises are written are mutually exchanged in the presence of those assembled as a guarantee that their promises will be kept. The members assembled are treated to a grand dinner, and the day for the celebration of the wedding is also fixed then. The payment of the tithe or *pathuvaram* (7½ per cent of the bride's dowry) as the marriage fee is made to the church, out of which a small fee is given to the priest and the clergy of the parish.

A fee of five to ten per cent on the amount of the dowry

1. The Synod of Diamper, Session VII, Decree X.



A Marriage Group (Romo-Syrian).

announced in public is paid to the bride's parish church. The decree of the Synod of Diamper (1599) refers to the practice of paying upon a girl's dowry. The origin of the practice seems to be that it is a sort of voluntary offering of a girl to her parish church on the occasion of her separation from it with a view to becoming a member of her husband's parish church.¹

The bride and bridegroom along with their maternal or paternal uncles or one or two of their nearest relatives go to the bride's parish church, and announce their intention of marriage when the priests (*kathanár*) of the respective parishes after ascertaining their mutual consent, have the banns called on three successive Sundays, or three days of obligation, to see if any impediment to the wedding is urged by any of the relatives or of the community, in the absence of which they give their formal sanction for the proposed union.

At two periods of the year, "From the first Sunday of Advent, till after the Epiphany, and from Ash Wednesday till after Low Sunday" and also those days—the time from Quinquagesima Sunday forward, "and in Lent" the solemnisation of the marriage is not permitted except on some ground of necessity. The parties are bound to go to confession before marriage and when the priest who marries, them is not their own confessor, it is necessary to produce a certificate of confession.²

On Monday the wedding is celebrated, though no objection is held against the other days of the week except Fridays, Saturdays and Sundays when they are forbidden to eat meat. A pandal is put up in front of the house and decorated. On the night previous to the wedding the bride is bathed, neatly dressed and decorated. She is conspicuously seated in the marriage pandal when sweets are given by her mother. The women assembled sing songs. The relatives who are there to attend the wedding are treated to a feast. A similar formality is gone through by the bridegroom in his house also. He is shaved by the village barber who gets his customary dues. On the wedding day the bride and bridegroom well-dressed and decorated and accompanied by their relatives and friends go to the church. The bridegroom is accompanied by a best-man—

1. Report of the Christian Committee, Travancore, p. 23.

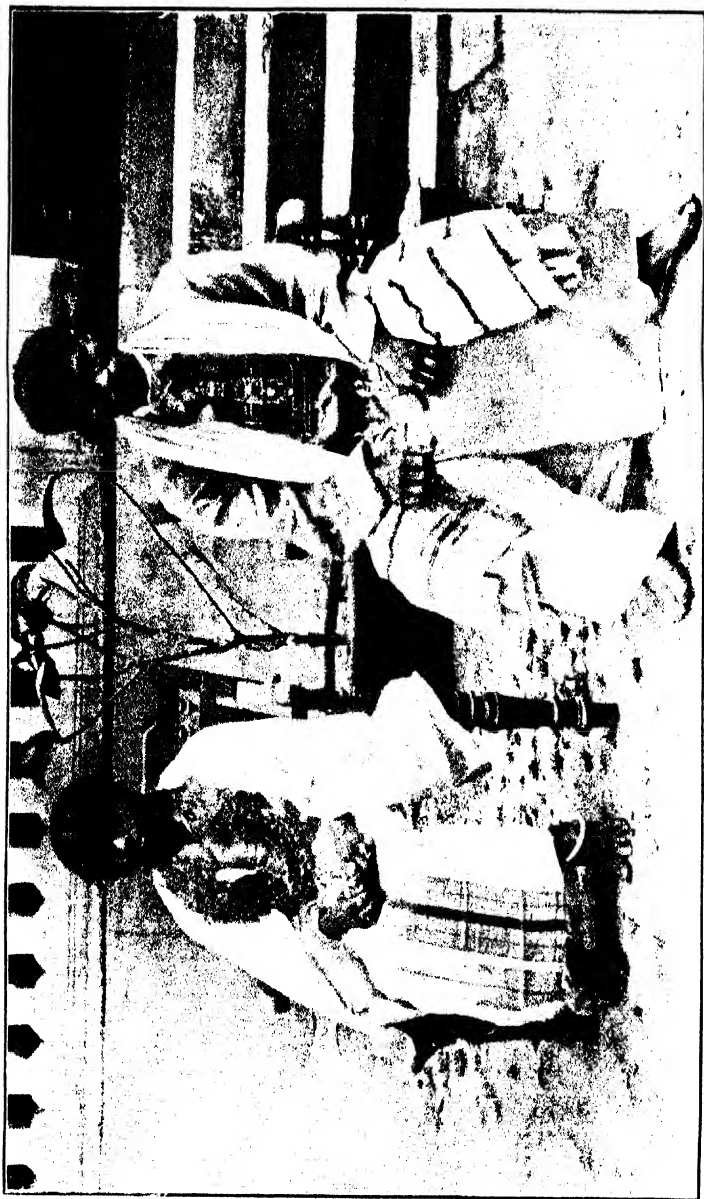
2. The Threshold of the Catholic Church, p. 165.

generally his sister's husband—who brings the *tali*. They are again asked as to their willingness for the marriage and on their consent being intimated the marriage service is read. This is attested by two witnesses. The actual words of union which the priest pronounces upon the contracting parties are,—‘I join you together in matrimony in the name of the Father and of the Son, and of the Holy Ghost.’ These are intended to acknowledge and solemnly ratify the sacred engagement just effected by the contracting parties. The bridegroom then clasps the right hand of the bride; and upon this, the priest or the vicar puts on his stole and sprinkles it with holy water. The other prayers which are recited afterwards serve to implore more abundant blessings upon the couple just married. After this the priest, blessing the *táli*, hands it over to the bridegroom, and he ties it round her neck, and a veil (*mantródi*) similarly blessed is put over the bride's head. The *tali* which is the marriage badge should not be removed as long as she remains a wife, and should be given to the church after her husband's death.

A special mass is appointed for weddings, the mass *Pro sponso et sponsa*, and in the course of this mass the nuptial blessing is given. It is considered desirable to sanctify so solemn an act by having mass celebrated, but it is not of the nature of an obligation, and circumstances sometimes render it expedient to omit it.¹

The bridal party then returns to the bride's house in state, and large silk umbrellas are held over the married couple. At the gate they are received by the bride's mother with the permission of the elderly members assembled in the pandal. She marks the sign of cross with a ring on the forehead of the bridegroom; and with one of the beads of a necklet (*monykontha*) a similar sign is marked on the bride's forehead also. The two ornaments are presented to the bridal pair at the time. They are seated in a conspicuous place, and given sweets by the senior members of the family and then by the others. The bride and the bridegroom are then led into the house by the best-man and the bride's uncle, and the guests are fed in order of rank. The guests depart, and the married couple remain

1. The Synod of Dñamper, Session VII, Decree V.



A Komo-Syrian bride and bridegroom in their wedding attire.

behind; and on the next morning the bridegroom returns to his house with the bride and her party where similar formalities are gone through, and the bride's party are similarly treated. The married couple are again taken to the bride's house, and after a stay of few days there, they go back to the bridegroom's house. The wedding is then over. No special day is chosen for their nuptials which is left to the convenience of the bridal pair.

Among the Romo-Syrians of Cochin the marriage ceremonies are simpler and have fewer traces of Hindu ritual. They do not celebrate weddings on Sundays, and have no formal *Nālam kuli* (fourth day bath) ceremony, but the *tali* is usually tied in addition to the giving of a ring. Before the departure of the bridegroom to his house he gives presents of cloth to his wife, and receives similar ones from his father-in-law.

Among the Romo-Syrians of Travancore the following customs are in vogue. When the married couple leave the church after the marriage service, a bell-metal lamp (*kole vilakku*) with a metallic stick as handle is lighted in front of them as they advance. After their return from the church to the bride's house, they are taken inside and given conspicuous seats in a room specially decorated (*manakolam*). The bride's sister, going out, takes one of the female guests inside the house. It is only after this that the other guests enter in to take their seats. On the evening of the following day (Tuesday) there is a ceremony called *Thazhukal* (embrace). The relatives and friends of the bride's family are invited and seated in the pandal. The bridegroom neatly dressed and adorned in his best stands in a conspicuous place, when the bride's father and the male members embrace him one after another. The same formalities are repeated in the case of the bride by the women assembled there. Songs are sung at the time. Some sweets are also distributed among those present, after which they chew betel leaves, and cocoanut. On Wednesday evening the bridal pair bathe and dress themselves in the cloths presented to them by the respective fathers-in-law, and are then seated in the conspicuous seats assigned to them. Sweets are given to them with the permission of those assembled there. The bridegroom gives presents of

cloths to his mother-in-law, her mother and to the bride's maternal uncle.

In former times the wedding dress and the veil of the bride were so carefully preserved as to be used for her dress after death before burial. The young men used to wear only a loin-cloth until the evening previous to the date of marriage. After his bath on the night previous, he was privileged to wear an upper garment. The custom has entirely gone out of use.

Among the Syrian Jacobites of Cochin, early marriages were looked upon with favour as preventing sexual irregularities, and boys were married at the age of ten or twelve and girls at six or seven ; but now owing to the spread of education and the efforts of the ecclesiastical heads, the marriageable age of the boys and girls is raised to sixteen and fourteen respectively. Nevertheless infant marriages have not even now quite disappeared among them. When a suitable girl has been selected for a young man, the contracting parties after the usual preliminary negotiations choose a day, to attend the bride's parish church to announce the proposal of marriage to the parish priest, who after hearing from them gives them seats in two rows, himself sitting between them. With a ring in the palm of his right hand, he allows the nearest relative (paternal or maternal uncle) of the bride and bridegroom to place his palm above the coin, over which is placed the palm of a corresponding relative on the bride's side. This arrangement is continued by one or two more relatives on each side, with a solemn declaration that the said young man is to be married to the said girl on the day fixed, and that God, the priest and the people assembled therein attest the conclusion of the contract to testify that it was properly entered into in accordance with the conditions laid down for the contractual performance of the marriage.

The gift of dowry which is an essential feature of the Syrian weddings is not compulsory among the Syrian Jacobites of the Cochin State. A sum of money or property commensurate with the means of the bride's parents is given to the bridegroom when she joins her husband after her first delivery; but jewels are given her for the wedding. A fee of one *janam* to the church, and a further fee of eight annas or more, is given

Marriage customs among
the Jacobites-Northerners.

to the priest by each party at the time. Each is then treated to a feast in the house of the other.

The weddings among the Syrian Jacobites are celebrated on Sundays. On the Thursday before the wedding the banns are called in the respective churches. On Friday a piece of gold is given to the goldsmith to make the *tali*, and on Saturday the marriage pandals in front of the houses of the bride and bridegroom are put up. On the same night the goldsmith brings the *tali*, which is received by the bridegroom's sister or aunt who pays a fee of one rupee with provisions for meals during the next day. In some cases he makes the *tali* at his own cost and gets the price of it which is three *fanams* (twelve annas and four pies). The wedding proper is preceded by certain ceremonials which take place on the Saturday night, in the houses of the bride and bridegroom. The bride has a ceremonial bath and is neatly dressed and decked out. She is taken to the pandal and given a conspicuous seat; then her mother marks the sign of a cross with a gold ring dipped in a vessel of water containing a few grains of paddy, while some appropriate songs are sung by the women assembled therein. She is then given some sweets. A similar ceremony takes place in the bridegroom's house on the same night when he is shaved by the local barber who is duly paid for his services. It is called *Chantham Chárthuka* (making oneself handsome).

Next morning the bride and bridegroom neatly dressed and well ornamented go to the church, the bridegroom being careful to enter the church before the bride. Before leaving his house the bridegroom is blessed by his *guru* (*preceptor*) to whom he gives a present (*dakshina*) of cloths and money, and, he is accompanied by a best-man usually his brother-in-law, his sister's husband. After mass, *pathuvaram* of the bride's dowry (7½ per cent.) is paid to the church as the marriage fee, a further fee to the priest and a fee called *kaimuttupanam* to the bishop. These, I hear, are at present paid in advance. The bride and bridegroom attend the ordinary mass. The marriage service is then read, in the course of which a ring is put on the fourth finger of the bridegroom, who is then directed to clasp the hand of the bride. On a table with two lighted candlesticks and with a cross in the middle, are placed two rings, a cross, a necklet (*monykòntha*) and a veil, and these are blessed. The

priest then, reciting certain prayers, gives the cross and the necklet which are worn by the conjugal pair.

At the end, the priest after blessing the *tali* hands it over to the bridegroom who ties it round the bride's neck with threads taken from her veil, making a special kind of knot, while the priest holds it in front. The priest and the bridegroom put a veil over the bride's head. The *tali* should not be removed so long as the girl is married, and should be given to the church in the event of her husband's death. Some, I am informed, wear it in their widowhood and it is returned only after their death.

The bridal party returns to the bridegroom's house in state, special umbrellas being held over bride and bridegroom. The married couple are led to the pandal where they are directed to face towards the east, when the sister of the bridegroom takes a vessel of water with a ring in it, and makes the sign of the cross three times on his forehead. A similar sign is made on the bride's forehead with a bead of *monykontha* dipped in water. They are then given sweets (scrapings of coconuts mixed with powdered jaggery) by the representatives of the two families to the accompaniment of the woman's *kurava* (a quavering noise) and in the presence of the guests who are seated in the order of precedence, the chief persons being seated on white cloths with black rugs underneath.—*vellayum karumpatavum*—traditionally a regal honour. The bride and bridegroom are then led into the house by the best-man and the bridegroom's uncle, when the bride is directed to put the right foot first as she enters. The guests are treated to a grand feast. In former times before meals were served, they doubled up their leaf plates, and this was believed to be symbolical of the royal eating off a double leaf. Until the following Wednesday the best-man is in company with the groom in the bridal chamber, the bride occupying another room. There is nothing of importance on the next two days.

On the following Wednesday comes the *Nalam Kuli* (fourth day's bath). The bridegroom and the best-man lock the door and the bride's mother knocks at it and begs the bridegroom to come out, which he at last does on hearing a song called *Vathil thura pattu* (song for opening the door), describing the virtues and attractions of the bride and enumerating among other things the

vessels to be given her when she joins her husband after delivery. The bride and bridegroom are taken to the courtyard for their bath after which they are neatly dressed and decked out. The sign of the cross is made on their foreheads by the bridegroom's mother, and they are then led to the pandal and given special seats while special songs are sung. The bridegroom's mother gives them sweets. The marriage here comes to an end; but on the following Sunday the bride and bridegroom should attend the mass in the parish church of the former.

The marriage customs prevailing among the Jacobites of Tripunithura, Mulanthuruthi, Ayyampilli and other places near Ernakulam differ somewhat from those of their brethren at Kunnankulam as detailed above. The formalities observed in the church with the aid of the priest before the marriage to attest the conclusion of the contract are not in vogue among the members of the community in the places above referred to. The dowry is paid on or before the wedding. The banns are called on a Sunday before the wedding. The goldsmith who brings the *tali* is paid either six annas eight pies or one rupee ten annas and eight pies. The bridal party from the church return to the bride's house, where the guests are sumptuously entertained. The bridegroom gives the present or *dekshina* to his preceptor or *guru* on the night previous to the wedding. The bridal pair are received by their mother on their return from the church. After the wedding the bridegroom gives presents of cloths to his mother-in-law and to the bride's uncle, who in return present him with gold rings.

Among the Jacobites, Southerners, a girl is never left unmarried, and only the very poorest wait till the age, say, of twenty or twenty-two. Even a deaf or dumb or blind girl must get married, because girls receive no share of the parent's property except marriage dowries.

The minimum age for the marriage of a boy and a girl in former times was ten and seven respectively, though such early marriages were contrary to the ancient canons of the church, and apparently from a decision of the Sadar court, contrary to the law of Travancore. In Christian marriage, it was decided that the free and reasonable consent of both parties is absolutely

indispensable, and therefore a marriage performed between such, mere infants is null and void; and to this point the attention of the Syrian Christians was invited.¹ Nevertheless instances of early marriages are sometimes met with. The usual ages are respectively sixteen or eighteen and twelve. "Never is a youth supposed to wed a girl older than himself. Girls are never professedly more than twelve before marriage, and strange to say, some are eighteen within two years after." Unfortunately there are no registers of births and deaths kept in the churches. The young men have no means of supporting a wife: and in that case the parents must provide.

Wooing is not customary nor are love-letters written: all are arranged by the parents alone. Often the parties have never seen each other until they meet in the church. The girl's family are the first to make proposals.

It is a common saying, as among Hindus, that young men whatever be their age, can find a wife when they will, but if girls are not married young, suitable husbands will not be found. It is also said that the fortunes of the young people are usually cast from their ages and horoscopes, and that there is "a book of fate" in the hands of the clergy for this purpose.

When the parents of a girl have found a young man whom they regard as a suitable partner for her, her paternal or maternal uncle, and a few of her close relatives go to the bridegroom's house to talk over the matter formally. In the event of the approval of his parents, the dowry which is an essential feature of the Syrian weddings, and the ornaments to be given to the girl are then mentioned. At the time of their departure, they invite the bridegroom's party to go to the bride's house for further negotiations and settlement. The bridegroom's party then go to the house of the bride, again talk over the matter, and in the event of their approval of the match, the contracting parties choose a day to attend the bride's parish church to announce the proposal of marriage to the parish priest, and the dowry and the ornaments to be paid to the bride on the wedding occasion. The priest then joins the hands of two members closely related on the paternal side of the bride and bridegroom and performs certain ceremonies in which the contracting parties take part, and a contribution proportionate to the

1. The Rev. S. Matteer: *Native Life in Travancore*.

amount of the dowry is also promised to the church at the time. Half the *pathuvaram* is paid to the priest instead of *Kaikasthuri*. This is called *ottu kalyánam* (proposal of marriage after mutual agreement), which alludes to the marriage of Tobias¹ with Sarah.

The dowry which should be an odd number of rupces, and should be tied up in a piece of cloth or in purse, is paid generally on a Sunday previous to the wedding. It is received without counting, but should the contents prove in the meantime to be less than the sum agreed on, the boy may not come to the church.

“Some fifty years ago,” says the Rev. S. Matteer of the London Missionary Society, “eight thousand chakrams (Rs. 285) was considered a large dowry—at present such a sum is insufficient, as much as thousand rupees being sometimes given. The dowry is supposed to be equal to one-third of the property of the bridegroom’s father. Should the husband die, the dowry is returned to the widow; in the event of her early death, it goes to her relatives.”

It is now paid either in the week before or at the time of the wedding. It is not rare to come across instances in which a connubial treaty has been broken off owing to the inability on the part of the bride’s parents to comply with the exorbitant demands of the parents of the bridegroom. In some cases it is said to be worse still. The marriage takes the form of an auction. If there is more than one party negotiating for a bridegroom, the latter is knocked down to the highest bidder. It is only after the *ottu kalyánam*, that the bridegroom’s party is entertained in the bride’s house.

On the Sunday before the wedding the banns have to be called in the two churches, and the priests see to the payment of all previous dues to them from both the parties. On the Thursday before the wedding the house is decorated with rice flour, and on Saturday the marriage *pandal* (shed) is put up in front of the bride’s house. Certain formalities are gone through by the conjugal pair respectively in their houses on the night of that day. In the bride’s house what is called *mylanchi idal* (painting the palms and feet red with the leaves of *mylanchi*²)

1. Tobit : Chapters VII and VIII ; 1-10 (cf. Numbers XXXVI : 6).

2. Ezkil Verses 22 and 40.

(Henna Lawsonia Alba) takes place. After the bride's relatives and friends assembled in her house have been treated to a feast, the bride who is neatly dressed and decked out with ornaments is given a seat (*pavada*) in a conspicuous place, and by her side sits her paternal grandmother who paints her palms and feet red, while the women assembled sing songs¹ of Mar Thoma and those bearing on the operation. Other songs are also sung in praise of God. The bride is given sweets, and is then allowed to retire with the permission of those assembled. The room in which this ceremony takes place is neatly decorated.

In the same manner a similar feast is held in the house of the bridegroom in honour of friends and relatives, after which the bridegroom is given a special seat in the pandal in front of his house. With the permission of those assembled therein, the village barber comes in to shave him. The barber then anoints him with gingelly oil, after which he bathes. He is also neatly dressed and decked out, and then resumes his seat, while songs suitable to the occasion are also sung.² The bridegroom is then given some sweets, and the ceremony is brought to an end on that night. This is called *chantham charthuka* (making oneself handsome). In the event of the bridegroom's residing near the house of the bride, the gingelly oil, incha, (*mimosa inga*), are brought to him from the bride's house in a ceremonious manner. The goldsmith brings the *tali*, and it is received by the bridegroom's sister who holds a *kole vilakku* (a bell-metal lamp with a metallic stick as handle). The goldsmith's dues are also then given.

On Sunday the friends and relatives of the bridal pair are treated to a breakfast in their respective houses. The bride and bridegroom must attend the public service before being married, else a fine is imposed. The bride never enters the church before the bridegroom; should she happen to arrive before him, she waits in some house in the vicinity. Her dress is usually a white cloth with a red strip down to the front or a coloured cloth, and a jacket worked with yellow silk on the sides and round the neck. She is also laden with jewels either her own or borrowed for the occasion. Her whole body is covered with a light muslin which serves as a veil. The bridegroom wears

a splendid robe and turban, heavy gold bracelets on the arms and a golden cross on the breast; sometimes a silver girdle encircles his waist.

The marriage service is then begun. The bridegroom puts a ring on the bride's finger. The priest sees to the joining of the hands of the bridal pair, and then hands over to the bride with his blessings, a necklet, *mony kontha*, consisting of 153 metallic beads to be worn round her neck. She is also given a veil to cover her head. After the usual blessings the bridegroom ties a *tali* round her neck. The bridegroom's sister brings bread and *karika*, twenty-one pieces of which are presented to the priest of the church, out of which small pieces are given to the conjugal pair. The remaining ones are distributed among the assembled women. This is called *ayini iduka*. The *tali* which she has to wear proclaims her at once and everywhere as a married woman, and as having a protector. It also ensures her attention and respect, whereas a woman without a *tali* might receive neither. Both are required to fast on the day of marriage till the ceremony is over, generally till the afternoon. This appears to be a Hindu custom. In return for their abstinence they have the peculiar privileges of sitting in the church while others stand, but not during the ceremony.

After making due obeisance to the priest, the bridal pair return home in state accompanied by their friends and relations, silk umbrellas being held over them. At the gate they are met by the parents of the bridal pair and led to the marriage pandal. They are asked to face towards the east, when the bride's mother meeting them with a lighted lamp and a dish containing *nellum nirum* (some water and grains of paddy) received from the priest after due blessings, marks the sign of the cross three times on their forehead with the latter, and this indicates their happy conjugal life. The formalities which then take place are similar to those among the Northerners. The bride and bridegroom are then led into the house by the best-man and the bride's uncle amidst the exciting shouts of men and women crying *nada*—march—and the women making the *kuruvva* cry—a shrill sound produced by the vibration of the sound between the lips and teeth. This is much used in the weddings of the Nambudiris and Nayars. The bride is

directed to put the right foot first as she enters. The wedded pair are seated on a plank curiously adorned with patterns of rice-flour mixed with water, in a room specially decorated for the purpose, and this alludes to the high status given by God to Adam and Eve. There is then a free distribution of *pan supari* to the guests assembled. Songs suitable to the occasion are sung at the time. The bride's mother placing her two hands on the heads of the conjugal pair in the form of a cross blesses them on their happy married life.

The feasting now begins, the guests sitting in rows parallel to each other. All the men are seated on mats by themselves, and are served first. The women are seated inside. The men take rank according to the seniority and antiquity of their pedigree. The position of greatest honour is marked by two pieces of cloth, one black, the other of some dark colour, in a place visible from all parts of the pandal. If an upstart, or a convert from Hinduism however wealthy, takes his seat on these, irony is poured on him by younger men till he is glad to vacate the seat.

A man having a head-cloth tied on his head stands in the marriage pandal holding a basket full of tobacco, arecanuts, and betel leaf for chewing. Thrice he begs permission of the company to present the basket, which being accorded, it is laid before the principal persons. Others with similar baskets, and a little lime and spittoons, enter and supply the guests. A short time is spent in chewing betel. After having gone out to cleanse their mouths and having returned to their respective seats, the large leaves of the plantain, which are used as plates are laid before each. The Syrians enjoy the peculiar privilege of folding up the end of the leaf! Salt is put upon the right-hand side of the leaf, then rice upon the leaf, and around the rice various curries of fish, fowl and vegetables. Afterwards milk curd is brought to each leaf, and sugar, plantains, curd, and rice are mixed together and eaten. The sign of being satisfied is to close the fingers, which is noticed by the attendants. When all have made this sign, the question is formally put, "Have all closed their fingers?" And an affirmative answer is given. Afterwards all leave the pandal to

wash their hands, tobacco is again distributed, and they go home.

Until the following Wednesday the best-man sleeps with the bridegroom in the bridal chamber, the bride occupying another room. The bridegroom's party is then sumptuously treated to a feast. Only after the guests are seated, may the married couple partake of food. Some indeed is offered them in church, immediately after the marriage, but it is either generally declined or only a handful accepted; even this the bride cannot take unless the husband has first taken a little.

On the following morning, Monday, the bride's mother entertains the married couple with sweets, and soon after with the permission of the bridegroom's friends and her brother, enters the bridal chamber, places in the metal dish betel leaves, arecanut, chunnam and tobacco in front of his cot, and in another some eatables (*palaharams*, *churut* and *kuzhal*). A few bunches of plantains are also suspended from the ceiling near it, all of which are intended for the bridegroom and his friends to eat and chew. None of the bride's party with a cloth tied round his head may enter the room. Should any one dare to do so, the cloth should be forcibly wrested from him, and be returned only when he has supplied the bridegroom's party with the requisite quantity of *pan supari*.

The bride's mother entertains the bridegroom and his party with sumptuous meals in the aforesaid chamber during the day. He and his nearest relatives are given special seats, while others are so seated that every two of them eat from one leaf to indicate their close consanguinity or intimacy. After meals they chew betel leaves and nuts.

On the same night there is a ceremony called *Thazhukal* (embrace). The relatives and friends of the bride's family are invited and seated in the pandal. The bridegroom neatly dressed and adorned in his best stands in a conspicuous place there, when the bride's father and the male members embrace him one after another. Songs are sung at the time. Some sweets are also distributed among those present, after which they chew betel leaves, and arecanut. The same formalities are followed in the case of the bride by the women assembled there. On Tuesday morning also the bridegroom and his

friends are entertained by the bride's mother as on the previous day. There is also an exchange of eatables from the houses of the bride and bridegroom before breakfast. On Wednesday morning, as on previous days, the conjugal pair are given sweet eatables after which they are taken to the pandal and conspicuously seated, when women assembled sit in two rows, sing songs, expatiating on the relative merits and demerits of the conjugal pair. After this the bridegroom's party are treated to a sumptuous breakfast.

Wednesday night, the bridegroom's party are specially entertained to a feast in which rice boiled in milk is the principal course. Afterwards they retire to the bridegroom's chamber, when special songs—*Vathil-thura-pattu* songs relating to the opening of the door of the chamber, and those in honour of the Apostle, Mar Thoma, —are sung.

One of the bride's relatives acts the 'part of the mother-in-law to the bridegroom. She is bound to supply him with rice, and to superintend the cleaning of the marriage chamber. On the fourth night of the wedding, the fictitious mother-in-law stands at the door of their room, which has been purposely closed, and anxiously requests that it may be opened. The attendants dictate various conditions to which she assents. She knocks at the door of the room with songs full of fine promises "Open the door, my son and daughter. I will give a cow and a calf to provide milk to drink, a servant to attend, a brass cup for the children's rice, a basin to wash your hands", and so forth, exhausting the catalogue of domestic utensils, earnestly beseeching and knocking till the attendants report that the son-in-law is pleased, and orders the door to be opened for her entrance.

Other plays and jests are performed amongst the friends in which several days after the wedding are spent. Parents, relatives and visitors freely intermingle and rejoice together. The greatest happiness of Syrian parents is to see all their sons and daughters married during their own life-time.

Early on Thursday morning, the bride and the bridegroom take their seats in different parts of the pandal, when the relatives and friends on each side make small contributions of money (*poli*) intended as a help towards the expenses incurred by each party. The bride's mother, grandmother and mater-



A Marriage Group (Chaldean-Syrian).

nal uncle are given presents of cloths by the bridegroom. This is in memory of the presents of Eliezer to the relations of Rebecca. In the middle of the pandal, a lamp with a bright light is suspended and the male members of the two parties along with the bridegroom dance round it, singing hymns in honour of Mar Thoma, and retire after touching the lamp and making the sign of the cross. Then follows the dance of the women with similar hymns. This ceremony is *vilakkku toduka* or touching the lamp. After this a final grand feast is given at the expense of the bridegroom's father, the object of which is to forgive and forget all mistakes and misunderstandings, if any, that may have happened between the two parties during the previous days. Sometimes this takes place in the house of the bridegroom, if the bride is taken to his house on the very same day.

In this feast the members of the two parties sit together on both the sides of the plantain leaf from which they eat together with a view to establishing perfect amity between them. The bridegroom returns to the bride's house along with her, but on the following Sunday they attend mass in the parish church of the former.

It is said that much useless expenditure is incurred at weddings for the hire of conveyances, jewels, umbrellas, and musicians and on the feasting which lasts for days.¹

The marriage customs among the Chaldean Syrians are mostly similar to those of the Catholics.

Marriage customs among the Chaldean Syrians of Trichur.

But their weddings are unlike those of the Syro-Romans, celebrated on Sundays, though no objection is held against celebration on other days of the week. The details of the ceremony are according to the Nestorian rituals. The first item in the ceremonials is the espousal, according to which the relatives and friends assemble in the house of the bride's father, in the absence of which, in that of her brother or uncle where sumptuous meals are served to those then present. The priest enquires of the settlement of the dowry in the presence of all, and after hearing of the amount and the intention of its payment, the priest asks all present, to

1. Marriage Customs in 'Ancient Songs of the Syrian Christians of Malabar' pp. 1—21.

bear witness to the same, and laying hold of the right hand of 'steward' of the bridegroom, he asks him whether he is prepared to accept the girl in marriage with the aforesaid dowry. Receiving his consent, the priest turns to the 'steward' of the bride and asks him, whether the bride is in good health, and is prepared to marry the young man with her free will. After receiving his consent, the priest then joins their hands in the form of a cross, and says before the assembly that "this bridegroom has engaged to hold this bride in everything meet and proper, appertaining to the nature of body and soul, in youth and in old age, in health and in sickness, in joy and in sorrow." Thus the saying of St. Paul is fulfilled. The priest then blesses them and says "The Lord Jesus Christ, perfect your deed and bring it to pass, and make you rejoice in peace and undivided love, that you may be fruitful in the procreation of sons and daughters, and that he may save you from the malice of wicked men and from the rebellious devils. Amen.¹" By this ends the service of the taking of Hands and the Espousals.

The Cup, Ring, Cross and Hanana are set in order. The priest begins the prayer. "Glory to God in the highest, on Earth peace, good will towards men." He then recites the following prayer and the psalm XLV.

Send down, O Lord, Thy peace among us, and let Thy
 Safety dwell with this company, let
 Thy help ever be with us, Thy right
 hand rest upon us, and Thy Cross be to us a wall of defence
 and a strong refuge, that we may hide undue its wings from
 the face of the wicked one and his hosts, now and at all times,
 O Lord of all, Father, Son, and Holy Ghost. Amen.

Psalm XLV. II. Then shall be said, O household of
 the bridegroom, trust in the Lord, He
 is their help and their shield.

O household of the bride, trust in the Lord, He is their
 help and their shield.

O household of the brideman, trust in the Lord, He is
 their help and their shield.

O household of the bridemaids, trust in the Lord, He is
 their help and their shield.²

1. Badger.—Nestorians and their Rituals. The solemnization of Matrimony,
 p. 254

“The Lord hath been mindful of us. Bless the household of the bridegroom and bless the household of the bride ; bless the household of the brideman, both small and great. The Lord increase you more and more, you and your children. Ye are the blessed of the Lord Who made heaven and earth ; for heaven, even the heavens are the Lord’s. We will bless the Lord from this time forth for ever more.”¹

“*Change.*—Speak, speak, O Church of our Saviour, thou bride of the king, for thy beauty is excellent and to be desired. The Eternal Lord in His love hath espoused thee as His bride.”

This is followed by two other prayers and anthem. After a few other prayers, the priest takes the cup in his hand and blesses it with a prayer and then signs himself, and taking the ring into his hands, again recites a prayer. He signs the cup with the sign of the cross, with the ring, and throws the ring into the cup discreetly. Taking the cross into his hands, he repeats another prayer. Here he signs the cup as in the sacraments, and throws the Cross and the Hanana into the cup. He recites a prayer and uncovers his head, repeating a prayer, “The Grace of Our Lord Jesus Christ and the Love of God, etc.” Here the priest signs the cup thrice, gives it to the bridegroom who drinks two-thirds of it, and he signs the bride-men therewith between the eyes. Then the Deacon takes the cup to the bride who drinks what remains. The priest finally signs the bride-maid between the eyes. The bridegroom gives the ring to the bride who, in return, presents a cross of gold. The bride’s attire is then blessed with a series of prayers, and benediction is given for the colours. Here the priest again signs the attire. This is followed by the benediction of the crowns which is as follows:

“The Lord who hath crowned the heavens with stars, (Repeat) and the earth with flowers, and who upholds all that he has created by His will, may he through his blessing, adorn your heads with temporal crowns and fit you to be crowned with unfading crowns ; May he support you, lives with all needful benefits, increase His peace, and safety among you, give you the blessing of sons and daughters, enrich with wealth, and all manner of possessions, and fill your hearts with joy and your tongues with thankfulness, that ye may

1. Badger, *The Nestorians and their rituals*, pp. 246—47.

ascribe glory to the Father, Son and Holy Ghost for ever and ever. Amen!" The Priest again signs the attire and has it taken away. It is then put upon the bride and she is then led and placed on the right of the bridegroom. Then follow the details of the prayers, and psalms CXXIII, 1—4, and if the bridegroom is a priest, psalm CXI shall be added thereto, and if a deacon, psalm CIII. If the bridegroom be a priest, the following prayer is recited: "Clap your hands all, ye Nations" etc. The priest then lays his right hand on the head of the bride and blesses her and signs the assembly with the sign of the Cross. As among the Hindus, a tali is tied by the bridegroom round the neck of the bride. Then follows the setting up of the bridal chamber with the recital of prayers and anthems connected with it. The principal changes made in their service by the Chaldeans are the omission of the cup of the salvation or blessing and the part referred to the marriage feasts²

Marriage prohibitions according to Nestorian rituals.

The persons with whom it is unlawful to contract marriage are sixty-five on the man's side, and sixty-five on the woman's side.

A MAN MAY NOT MARRY HIS

- | | |
|--|---|
| 1. Mother. | 19. Father's brother's wife's sister. |
| 2. Grandmother on the father's side. | 20. Mother's sister. |
| 3. Grandmother on the mother's side. | 21. Mother's brother's wife. |
| 4. Step-mother. | 22. Mother's brother's wife's mother. |
| 5. Step-mother's mother. | 23. Sister's mother's husband's mother. |
| 6. Step-father's mother. | 24. Mother's brother's wife's sister. |
| 7. Step-father's mother's daughter. | 25. Mother's sister's husband's sister. |
| 8. Step-father's father's daughter. | 26. Sister. |
| 9. Step-mother's sister. | 27. Sister—his father's daughter. |
| 10. Father's father's wife. | 28. Sister—his mother's daughter. |
| 11. Father's wife's mother. | 29. Brother's daughter. |
| 12. Father's father's wife's mother. | 30. Sister's daughter. |
| 13. Father's father's wife's daughter. | 31. Brother's wife, whether the brother be dead or alive. |
| 14. Step-mother's daughter. | 32. Brother's wife's mother. |
| 15. Father's sister. | 33. Sister's husband's mother. |
| 16. Father's father's wife's sister. | 34. Brother's wife's daughter. |
| 17. Father's brother's wife. | 35. Sister's husband's daughter. |
| 18. Father's brother's wife's mother. | 36. Brother's wife's sister. |

1 and 2 Badger. *The Nestorians and their rituals. The Solemnization of Matrimony*, p. 258.

CHAPTER VI.

MARRIAGE CUSTOMS AMONG THE SYRIAN CHRISTIANS.—*cont.*

THE marriage customs among the members of these two communities are simpler than those prevailing among the other sects. In Travancore where they are in comparatively large numbers, it is generally the girl's parents that select a bridegroom. The engagement of an intermediary by the bride's parents to open the subject to the parents of a young man regarding the proposal of marriage of the girl to their son, and in the event of their approval after their being satisfied with the girl, further negotiations for the dowry on the day of settlement (*Kalyana Nischayam*), the banns to be called in the two churches in the event of their residence in different parishes, the ceremonies in the church for the solemnization of matrimony, the entertainment of guests in the bride's house on the wedding day, and the departure of the bridegroom with the bride and her party (*Marukuti Veppu*—setting up another family) and the entertainment of guests in his house are all the same as those prevailing among other sects. Among the Protestant Syrians a small fee for the notice of the banns, a proportion of the *pasaram* usually one-tenth of it, and another small fee called *Nadavazhakkam* are paid to the church. A few bundles of betel leaves, arecanuts and tobacco are also given to the priest and the *kaikkars* (church wardens). After the arrival of parties in the church on the wedding day, certificates of banns are given to the priest. After this, the marriage service is begun and continued.

The priest explains to them the object of matrimony. "Dearly beloved, we are gathered together here in the sight of

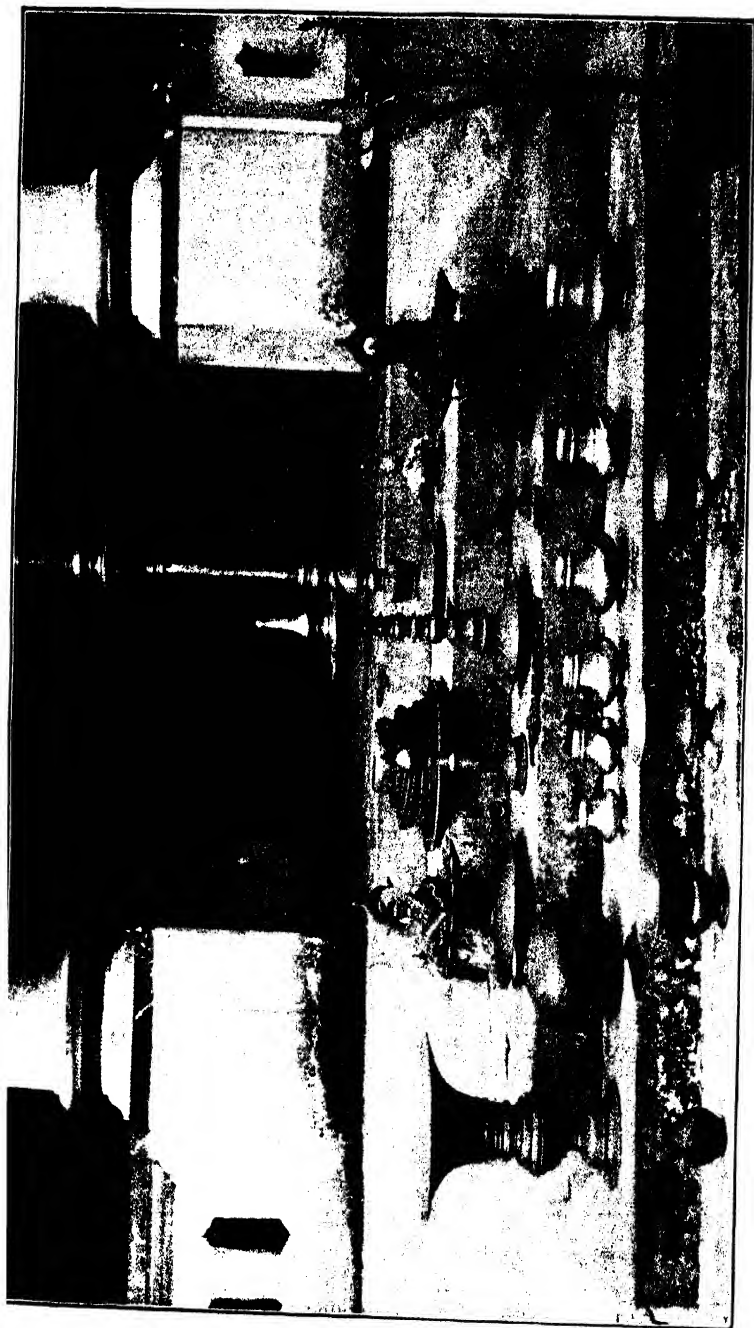
God, and in the face of this congregation, to join together this Man and this Woman in Holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God: duly considering the causes for which Matrimony was ordained."

"First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of His holy name."

"Secondly, it was ordained for a remedy against sin, and to avoid fornication: that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body."

"Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other both in prosperity and adversity. Into which holy estate, these two persons present come now to be joined. Therefore, if any man can show any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace."

After the mutual consent of the girl and the young man for marriage in the presence of those assembled, the priest blesses the Ring, and gives it to the bridegroom who puts it upon the fourth ring of the girl's left hand and says "With this ring I thee wed, with my body, I thee worship, and with all my goods I thee endow. In the name of the Father, and of the Son and Holy Ghost. Amen!" Then they both kneel down, when the priest recites a prayer for their happy married life. After this, the priest joins their right hands together and says "Those whom God has joined together, let no man put as under." Then the other important item in the ceremony is the



The ordinary domestic utensils used in a Syrian Christian House.

tying of the tali (marriage badge) after which she is given the *manthrodi* or veil with which she covers her head. At the time of the departure of the bridegroom with the bride, the bride's uncle or her mother makes the present of a ring to him, and he in return makes similar presents of cloths to the mother-in-law and a few of her relatives.

According to the Catholic conception, marriage is a sacrament, and as such, all must be welcome to it, lest they might be thrust into the mortal sin of fornication. Since it is a sacrament it cannot be abrogated. Marriage is therefore indissoluble. The Protestant conception is, on the other hand, not a religious, but a secular matter. Marriage, said Luther, is a worldly thing. Protestantism regarded the conception of marriage, framed purely, on the legal and economic factor. Marriage is regarded essentially as a contract.

Widow marriage is allowed among all the sects of the Syrian Christians. The ceremonies connected with it are not so grand as the first marriage, but are performed in the church under a kind of privacy. Among the Romo-Syrians the nuptial blessings are not conferred on the party or parties for the second marriage, and among the Jacobites, there is a similar omission of the wedding blessing on the ring to the same party or parties. Young widows with no children are sometimes married, but the grown-up women with children prefer to remain alone, anticipating the troubles that might arise in the future to her children by her first husband. Only poor women, looking for support, marry again as they cannot help it.

The practice of dowry is apparently the very reverse of marriage by purchase. It may have the meaning of return gift, and may imply that the wife as well as the husband is expected to contribute to the expenses of the joint household. The Jews and Muhammadans consider it a religious duty for a man to give a dowry to his daughter. In ancient times, in Greece, Rome and other countries, the marriage portion became a mark of distinction of a legitimate wife. In society where monogamy is prescribed by law and religion, where the marriageable girls outnumber the marriageable

young men, where the marriage of the former is compulsory, while that of the latter is optional and can be put off to a convenient opportunity, in such a society the marriage portion in many cases becomes a purchase sum by means of which a father buys a husband for his daughter. There is still no sign of any decline in the purchase money among the Syrian Christians, especially of Travancore, any more than there is among the Brahmans, among both of whom pecuniary interests enter into motives which lead to marriages, though it is repulsive to the increasing delicacy of feeling.

Concerning the dowry system among the Syrian Christians, Dr. E. Poonen in his *Presidential Address* at the second session of the Travancore and Cochin Congress made the following remarks:—

“It had, no doubt, its origin, in the excellent conception that the daughter had a real share in the estate of her father. There can be nothing objectionable in this practice, if the giving and taking of dowry is confined to the settlement of the value of the bride’s share in her parent’s estate. But, unfortunately, this has not been the case. The original conception has been entirely lost sight of. The dowry that is now being demanded by the bridegroom is out of all proportion to the value of the estate of the bride’s father or the share of his son, if he has any. The measure of the dowry is the merit of the bargaining power of the bridegroom and not the means of the bride’s parents. This often spells ruin to the bride’s family and the male members of it. Worse than this is the lowering of the conception of the marriage itself which ought to be one of love or of choice. But, as it is, it is a purely mercantile transaction. The amount of the dowry settles the marriage. A girl, however eligible, has not the ghost of a chance of winning a husband unless a handsome dowry is paid down. No marriage is celebrated without the payment of the dowry.”¹

Among the Catholics (Syro-Romans and the other sects) when a girl comes of age or when a woman is in her menses, she conducts herself in such a way that no body knows anything about it. She is not now in any kind of seclusion

Puberty Customs.

1. The report of the Christian Committee, Travancore, p. 28.

nor observes any pollution for the supposed impurity. She bathes on the third or fourth day. Formerly, it is said that, like the Hindu girls and women, they were under seclusion for three days during which they could not enter into the kitchen, and bathed on the fourth day. These customs are still observed by some of the women in the rural parts of Cochin and Travancore. Among the Syrian Jacobites the women in their courses are still regarded as unclean, and they are under a kind of seclusion for three days during which they do not enter into the kitchen nor go to the church.

The ground of the seclusion of girls and women in the courses lies in the deeply ingrained dread which primitive man universally entertains of menstruous blood, and these ideas reappear at a more advanced stage of society in those elaborate codes which have been drawn up for the guidance of certain peoples who claim to have derived the rules they inculcate from the direct inspiration of the deity. The Hindu law-giver, Manu, informs us that the wisdom, the energy, the strength and sight and vitality of a man who approaches a woman in her courses will utterly perish; whereas if he avoids her, his wisdom, energy, strength, sight and vitality will increase.¹ The Persian law-giver, Zoroaster, devoted special attention to the subject. According to him, the menstruous flow, at least in its abnormal manifestations, is the work of Ahriman or the devil. Therefore, so long as it lasts, a woman is unclean and possessed of the demon. She must be kept confined apart from the faithful whom her touch would defile, from the fire which her very look would injure. She is not allowed as much food as she wishes, as the strength she might acquire would accrue to the fiends. Her food is not given her from hand to hand, but is passed to her from a distance, in a long-leaden spoon.² The Hebrew law-giver, Moses, treats the subject at great length, and the reader may compare the inspired ordinances on this head with the merely human regulations of primitive man. Hence the object of secluding woman at menstruation is to neutralise the dangerous influences which are supposed to emanate from them at such times.³

1. Laws of Manu, Chap. IV, verse 41, p. 135.

2. The Zend Avesta, I. xcii, J. Darmesteter.

3. The Golden Bough, Vol. III, Chapter iv, pp. 204—33.

“Marriage ceremonies in all stages of culture,” says
 Significance of mar- Crawley, “may be called religious with
 riage ceremonies. as much propriety as any ceremony what-
 ever,” and are intended to neutralise the
 dangers and to make the union safe, prosperous and happy. With this is connected the desire to bind one to the other so as to prevent, if possible, later repudiation. Marriage refers to the permanent joint life of man and woman, and the essence of the union is the “joining together” of the married couple; in the words of the English service, “for this cause shall a man leave his father and mother and shall be joined unto his wife; and they two shall be one flesh.”¹ This is a custom in non-Christian ceremonials and prevails among all Hindu castes. Before and in many cases after the marriage the sexes are separated by notions of sexual taboo.² In the higher stages, the ceremony lifts the union into the ideal plane, as for instance, in Christianity where marriage symbolises the mystic union of Christ with His church, or as in Brahman marriages, where the bridegroom says to the bride, “I am the sky; thou art the earth; come let us marry.” These words refer to the great parents of the Aryan race, as the *Rig Veda* calls them *Dyaushpitar* and *Mother Pritivi*. The Church in her marriage service shows more insight than many ethnologists, when she repeats the words, “for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.” The word flesh does not refer to kinship or tribal union. Even in the original, the individual meaning is a primary one, which is also recognised by the service. “So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh”.³

The practice of throwing rice may possibly have originated in the idea of giving food to the evil influences to induce them to be propitious and depart, but in many cases it seems to have developed on the one hand into a sympathetic method of securing fertility, and on the other is regarded by some people as an inducement to stay. This custom is said to be a relic of the *panis* in the most honourable form of a Roman marriage.

1. St. Matthew, Chapter V.

2. A. E. Crawley, *The Mystic Rose*, p. 319.

3. St. Paul, *Ephesians*, V, vv 29—31.

A common kind of preliminary ceremonial is purification, the inner meaning of which is the desire to neutralise the mutual dangers of contact. On the night previous to the wedding the bride and bridegroom are bathed, and this purification of water forms an integral part of the customs of birth, baptism, marriage, death, and in fact at every critical period of the life of all Hindu castemen as well as of many Christians. Painting the palms and feet of the bride red before marriage, is to neutralise the active elements of poisons, and destroy the active potentialities of evil spirits. Red is regarded as the colour of life and well being¹. After the return of the bride and bridegroom from the church they are directed to face towards the east to observe the sun whose fertilising power is useful and a blessing. There is an English proverb, "Happy is the bride whom the sun shines on."

Sight is the means of contagion in primitive science, and the idea coincides with the physiological aversion to seeing dangerous things and with sexual shyness and timidity. It is dangerous to the bride for her husband's eye to be upon her, this produces the feeling of bashfulness, which makes her shrink either from seeing him or from being seen by him. At one stage of the Brahman wedding ceremony the bride veiled approaches the bridegroom and they see each other. It is called *mukadar-sanam*, each seeing the face of the other. The above ideas may explain the origin of the bridal veil and similar concealments. The bride's veil is said to have originated from the East where the women always go closely veiled, and where very often a man never beholds his wife until after the marriage ceremony when he lifts the veil and gazes for the first time upon the countenance of his partner in life. Rebecca who saw her future husband at a distance took a veil and covered herself in token of her subjection to her lord. The bridal veil was used by the Anglo-Saxons, who held it over the bride and bridegroom to conceal the blushes of the lady from the company. This little compliment was not paid to a widow on her marriage.

Besides these, there is sexual shyness and the ideas that are associated with women—that these are improper as well as dangerous as they lead to effeminacy. Accordingly the bride spends

1. A. E. Crawley, *The Mystic Rose*: p 325.

the wedding day, with her girl friends and the bridegroom with the young men. The natural practice of being accompanied on these as on other important occasions, by a friend of one's own sex, has crystallised into the institution of groomsmen, bridesmaids and the like. In marriage ceremonial their original function is sympathy and assistance in a trying ordeal more or less fraught with spiritual danger, but sometimes their duty becomes more specialised.

Young men of the same age unite together and form a kind of society to help the bridegroom. The use of bridesmaids at weddings is said to be as old as the times of the Anglo-Saxons, among whom the bride was led by a matron who was called the bride's woman followed by a company of young maidens who were called bride's maids. In later times it was also among the offices of the bride's maids to lead the bride to church as it was that of the bridegroom's men to conduct the bridegroom thither. Part of the duties of the bride's maids consisted in dressing and undressing the bride, and the bridegroom's men performed the same offices for the bridegroom. Besides maids as mere ceremonial attendants at marriages among all Hindu castes, the bridegroom is usually attended by one or two intimate friends. This is a case of the chivalrous perversion of sympathy. The suggestion which has been made that the "best-man" was originally the strongest of the bridegroom's friends, that assisted him in capturing the bride from the foreign tribe is refuted by this as well as by all other evidences. It is sex and not the tribe that is concerned.¹

When the bride and bridegroom return from the church at the gate of the bride's house, the married couple are met by the sister, mother, or some senior female relative of the bride, who marks the sign of the cross on the foreheads of both. This is done either to prevent spiritual danger or to bring holy influence on them. The giving of sweets in the *pandal* is to cement the union of both. Very often the consummation of marriage is deferred for a time. This is seen in all similar taboos and a temporary self-denial of a dangerous satisfaction is believed to prevent any risks that may follow its ordinary fulfilment. Feasting is recommended with the object of preventing evil influences entering into the system by men.

1. *The Mystic Rose*, A. E. Crawley, p. 319.

The wedding ring appears to have been introduced by the Jews, and is placed on a woman's left hand as a sign of submissiveness. It is put on the fourth or ring finger, because it hereby presses a vein which was supposed to communicate directly with the heart. The form is said to symbolise eternity and truthfulness. It is sometimes a custom for the bride and bridegroom to exchange rings as a pledge of mutual fidelity. The custom that the bridegroom should place the ring on the fourth finger of the bride is to be found in mediæval romances. Formerly, the ring was used as a seal by which orders were signed, and the delivery of a ring was a sign that the donor endowed the person who received it with all the power and authority he himself possessed, as when Pharaoh took off his ring from his hand and put it upon Joseph's hand, and set him over all the land of Egypt. Some scholars think that by the gift of the ring to the woman, the husband authorised her to issue commands in the same manner as he himself could, and to act in all things as his representative. Similar ideas exist in the marriage hymns of the *Rig Veda* recited during the marriage ceremonies of the Brahmans.¹ The wedding ring in accordance with the old Roman custom seems to have been originally a pledge (or *arrha*) at the *sponsalia* by the bridegroom as an earnest of the fulfilment of his share in the contract. The idea is found in early non-Christian writers, like Pliny and Macrobius. Most remarkable of all is the giving of gold and silver by the bridegroom to the bride. The Catholic rite directs that gold and silver be placed with the ring given to the bride, while the bridegroom says, "With this ring I thee wed; this gold and silver I thee give; with my body I thee worship, and with all my worldly goods I thee endow." This is a survival of the old Germanic custom. This also has reference to the primitive sale by which a bridegroom paid a sum of money for the transference to him of the right of custody of the bride. It is also to be noted that according to certain rituals the *pallium* must not completely cover the bride, but only the shoulders. This seems to be connected with the fact that the nuptial benediction is entirely devoted to the bride, and consecrates her to her special responsibilities.

1. Cochin Tribes and Castes, Vol. II, Marriage customs of the Brahmans.

Man is regarded by some as an essentially polygamous animal; the introduction of monogamy, where the number of women was limited, would thus be for him in the nature of a galling restriction. Everywhere it has been possible for him to escape the irksome bonds imposed on him by monogamy, and he has been quick to avail himself of the opportunity. Thus Christianity has not only abolished or diminished polygamy and polyandry among the savage and barbarous peoples, but also substituted for them the ideal of an unadulterated monogamy, and has given to the world its high conception of the equality that should exist between the parties to the marriage relation. And yet the necessity of monogamy for Western society is proved by the very fact of its having maintained itself in spite of all individual efforts to break loose from it from the early days to the present time.

The Gospel forbids a man to have more than one wife, and a wife to have more than one husband. "Have you not read," says the Saviour, "that when He made man in the beginning, He made them male and female? And He said "for this cause shall a man leave his father and mother, and shall cleave unto his wife, and they two shall be one flesh." Jesus Christ recalls marriage to its primitive institution, as it was ordained by Almighty God. Now marriage, in its primitive ordinance, was the union of one man with one woman, for Jehovah created only one help-mate for Adam. He would have created more, if his design had been to establish poly-

1. The practice of polygamy in vogue among the Syrian Christians in former times was forbidden at the Synod of Diamper. The following account in that connection may be found to be interesting :-

"The Synod being informed that some of the Christians of the mountains have been married to several women in defiance of the Church, their first wife being still alive, to the great affront and injury of the holy sacrament of matrimony; doth command all vicars and curates at their first institution, into their churches, immediately to make strict inquiry into this matter, and to force all such to live with their first wives; and, in case they refuse, to declare them excommunicate, until such time as they comply, and do turn away all their other wives, removing them from the place where they live, which shall be done to all, who during the life of their first wife have presumed to take others, until they shall be brought to live only **with the first**; and besides, they shall be punished with other punishments at **the pleasure** of the prelate, or of the holy office of Inquisition to which this doth belong." (Synod of Diamper. Session VII, Decree XIII, The History of Christianity in India, Hough, Vol. II p. 640.)

gamy. The scripture says that "a man shall adhere to his wife," not his wives. It does not declare "that there shall be three or four but that the *twain* shall be one flesh." Hence Mormonism, unfortunately so prevalent in some parts of the United States, is at variance with the plain teachings of the Gospel, and is on that account condemned by the Catholic Church. Polygamy, wherever it exists, cannot fail to be a perpetual source of family discords and feuds. It fosters daily jealousy and hatred among the wives of the same household. It deranges the laws of succession, and breeds rivalry among children, each endeavouring to supplant the other in the affection and the inheritance of their father.

"Polygamy" writes Woods Hutchinson (Contemporary Review, October '04), in spite of the recognition of the advantages of monogamy "as a racial institution among animals as among men, has many solid and weighty considerations in its favour, and has resulted in the production of a very high type of both individual and social development". He points out that it promotes intelligence, co-operation and division of labour, while keen competition for women weeds out the weaker and less attractive.

The only way in which the Church could combat the excesses due to lack of restraint placed on Adultery and Divorce. the sexual feelings was by attaching to all sexual intercourse outside the marriage state a moral stigma. All gratification of the sexual feelings outside the married state implied the committing of a mortal sin, and implied a grave breach of a moral law which could be atoned only by penance. Unflinchingly without regard to the opinions of the day, without paying heed to the inconvenience and suffering caused to individuals by the enforcing of so stringent a rule, the Church condemned every breach of the law of strict monogamy, never admitting any extenuating circumstances, never authorising any exception to be made, on whatever plea it might be sought to obtain it.

Jesus Christ was too explicit on this point to be misunderstood. He says: "Every one that putteth away his wife and marrieth another committeth adultery," and, "he that marries her who has been put away from her husband committeth adultery." (*Luke*, ch. XVI, v. 18). St. Paul teaches

that nothing but death can dissolve the marriage bond. "To them that are married," he says, "not I but the Lord commandeth, that the wife depart not from her husband. And if she departs, she remains unmarried or to be reconciled to her husband. And let not the husband put away his wife" (*Corinthians* I, ch. VII, vv. 10-11).

As the union of Christ with the Church cannot be shaken, so the union or bond between the husband and wife is indissoluble. There is no cause that can justify, no power upon earth that can authorise the breaking of a legal and a true marriage bond between Christians after the marriage has been consummated.

Separation, except by mutual consent, is forbidden. For grave reasons, it is sometimes permitted to the innocent party to live separately, but this separation would only be improperly called divorce, as in each case the marriage bond is not broken, and neither party can marry again during the life-time of the other; if ever, therefore, the word divorce is used, it is understood to mean only a separation from bed and board; but divorce properly and strictly so-called is forbidden by the law of God; and there is no reason that can justify, no authority on earth that can sanction it. This has been the teaching of the Catholic Church in all ages as proved from the writings of the Fathers. From the first five centuries the indissoluble nature of marriage is testified to by Hermas, Athenagoras, Tertullian, St. Leo of Alexandria, Origen, St. Basil, St. Ephraem, St. Jerome and St. Augustine. The impression common among Protestants, that the Church or the Pope has occasionally sanctioned divorce or the breaking of the marriage bond, allowing one or both the parties to re-marry during the life-time of the other is without foundation.

It should be noticed that there are some causes which render marriage invalid and null, as for example, default of consent, close affinity, illegality of contract, defect of age and other invalidating causes. In these days the Church can, after enquiring into the matter, declare the union to be null and void from the beginning, and this has been done and may be done again. Strictly speaking, however, this is not dissolving an existing marriage, but really declaring that no marriage ever existed [between certain parties on account of certain

impediments which made the contract void. But a valid marriage completed between baptised persons cannot in any case be dissolved. God has joined together, and that is so sacred a bond that no one, not even a Pope, can rend it asunder. Thus by the rules of the Catholic Church an inviolable sanctity of marriage has been established by which numberless scandals, family strife and miseries are prevented, family life secured, and the weaker sex and children protected. The same principle is applicable to the members of other sects.

"Marriage", says Milton, "is not a mere carnal coition in a human society; where that cannot be had, there can be no true marriage" (Doctrine of Divorce, Book I, Chapter XIII). It is said that he is the first great protogenist in Christendom of the doctrine that marriage is a private matter, and that therefore it should be free, dissoluble by mutual consent or even at the desire of one of the parties. "We owe to him," says Howard, "the boldest defence of the divorce which had yet disappeared. If taken in the abstract and applied to both sexes alike, it is perhaps the strongest defence which can be made through an appeal to mere authority"¹.

Adultery in both savage and barbarous societies is regarded, in the words of Westermarck, as an illegitimate appropriation of the exclusive claims which the husband has acquired by the purchase of his wife as an offence against property. The seducer is therefore punished as a thief, by fine, mutilation, and even death².

The economic subordination of the wife as a kind of property clearly comes into view when it is found that a husband can claim and often secure large sums of money from the man who usually approaches his property by such trespass damaging it in the eyes of its master; to a psychologist it would be clear, that the husband is found wanting the skill to gain and to hold his wife's love and respect. If the failure is really on her side, if she is so wilful as not to respond to the love and trust and be so easy a prey to an outsider, then surely the husband should consider himself more than fully compensated by being delivered from the necessity of supporting her.

All distinguished thinkers—moralists, sociologists, political reformers—have maintained the social advantages by mutual

1. Havelock Ellis. Studies in the Psychology of Sex, p. 444.

2. Origin of the Moral Ideas, Vol. II, p. 447.

consent or under guarded circumstances at the desire of either party. Mutual consent was the corner stone of Milton's conception of marriage. The question of the maintenance of children is a very important one. It is in connection with the maintenance of children in cases of divorce, that the state gives its regulative attention; for it is here that the state has real concern in the matter. For the well being of children one of the party must have the care of them.

The obligation of self-control and of subordinating the animal and human nature to the reason and the spirit, and the possibility of fulfilling the obligation have to be taught in a most striking and practical manner. Humanity may thus be aided and encouraged to reach a higher moral plane. In the matter of indissolubility, and in that of the unity of marriage the Christian teaching is in harmony with nature at her best and with the greatest needs of civilization. There is abundant evidence, says Westermarck, that marriage has on the whole become more durable in proportion as the human race has risen to higher grades of civilization and that a certain amount of civilization is an essential condition of the formation of life-long unions. This statement suggests two tolerably safe generalisations; first, that the prohibition of divorce during many centuries has been the cause as well as the effect of those higher degrees of civilization that have already been attained, and second, that the same policy will be found essential to the highest degrees of civilization!

1. *Concubinage*.—Regarding concubinage, the following account may be found to be interesting:—

Whereas there are great numbers of Christians who for want of having the fear of God and the church before their eyes, do cohabit publicly with concubines, to the great scandal of Christianity; the vicars shall therefore with great charity admonish all such offenders, three times declaring to them, that if they do not reform, they must declare them excommunicate, and if after so many admonitions they do not turn away their concubines, they must be excommunicated until they are effectually parted; and be punished with other penalties at the pleasure of the prelate, according to the time that they have lived in that sin, and when it shall so happen that their concubines are their slaves, they shall constrain them not only to turn them out of their houses, but to send them out of the country where they live, that there may be no more danger of their relapsing, which shall be likewise observed as to all other women where there is the same danger. (Synod of Diamper, Session IX, Decree XI. Hough, *The History of Christianity in India*, Vol. II, p. 675).

CHAPTER VII.

MARRIAGE CUSTOMS AMONG THE SYRIAN CHRISTIANS—*Continued.*

When a young woman is about to become a mother, no special ceremony is performed for her; but during the seventh month the pregnant woman is taken to her parent's house, where she remains for three, five, or seven months after the delivery. The guests, maternal or paternal uncle, and sister, who go with her are entertained, and at the time of her departure she is given a few cloths and other necessaries.

Customs connected with
Pregnancy and Child-Birth.

The new born baby is bathed in tepid water, and is fed with drops of honey in which gold has been rubbed. The women attending on her are considered unclean, and anoint themselves with cocoanut or gingelly oil, and become purified by a bath in a neighbouring tank, a stream or a well. It is only after this bath that the woman can enter the kitchen or touch any article outside the lying-in-room, or women of other families who go to visit her. On the day following the delivery, the mother is bathed in warm water boiled with medicinal herbs. She is fed with rice during the first few days. The mother is said to be unclean for fifteen days after which she is purified by a bath, and her room is well swept and cleaned. The woman in confinement bathes several times during the first fifteen days and every day thereafter. She is subject to a course of treatment and diet, and does not go on with her usual routine until after ninety days. The Romo-Syrians observe no pollution for this, as for death. But the Jacobite Syrians in Cochin and Travancore observe, in a way, a kind of pollution during the first fifteen days. Some medicine is taken to hasten the flow of milk, and for a fortnight after the delivery, the mother may not drink cold water, nor take any kind of diet¹.

1. The following directions for women after childbirth were given at the Synod of Diamper and are quoted below:—

Faithful Christians must not only avoid the ceremonies and superstitions of the Heathens, but the Judaical rites and ceremonies also, which were all abrogated by the sufficient promulgation of the Gospel; for which

Among the Protestants the women after usual time after delivery goes into the church decently dressed and kneels down in some convenient place as the ordinary directs, when the priest says to her thus:—"For as much as it hath pleased Almighty God of his goodness to give you safe deliverance and hath preserved you in the great danger of childbirth; you shall therefore give hearty thanks unto God".

A horoscope is generally procured immediately at the occurrence of a birth, from the *kaniyan* or astrologer, one of whom resides in every village. For this custom the apology is made that it is convenient for preserving the date as a register, but it is gradually dropping out of use.

Gnana snanam in Malayalam ('bath to attain wisdom') or *Mumodisa* in Syriac. It takes place on the fourteenth day among the Jacobites, but amongst the other divisions on the fifty-sixth day. The children are accompanied by sponsors. The water for baptism is first consecrated and the infant placed in the stone font and the water lifted up in the hand of the priest and poured or rubbed over the whole body of the child, and it is also anointed with holy oil on the forehead, ears, chest and feet, both before and after baptism. There is a long series of ceremonies besides the simple baptism—the exorcism of evil spirits, a strange custom of mixing warm and cold water, with the assertion that John mixed with water for baptism, and Christ sanctified it, went down into it and was

reason, the Synod, though it doth very much commend the holy custom of carrying children to church forty days after they are born, to offer them to the Lord, in imitation and praise of what was done by Our Lady the most holy Virgin; nevertheless it condemns the separating of women for the said forty days after the birth of a male, as if they were unclean so as not to suffer them to enter into the church, imagining they would sin in doing it, and eighty days after the birth of a female; both of which are Jewish ceremonies, that are now abrogated, and not only useless but prejudicial; as such, the Synod doth totally prohibit the observance of them; declaring, that if women have health and strength sooner, they shall be obliged to go to church to hear mass upon Sundays, and holy-days: and after forty days they may, according to their custom, carry their sons to church with devotion, understanding that there is no precept of the Church for it, but that it is only a pious devotion of faithful women that are willing to make such an offering of their sons to God in imitation of the most holy Virgin Mary, the Mother of God, taking her for the intercessor of the children thus offered to God both for spiritual and temporal. (Synod of Diamper. Session IX, Decree V. Hough. *The History of Christianity in India*, Vol II, p. 671).

baptised, and an investiture of a baptised person with the priest's girdle and crown, of which the latter is removed by the priest seven days after the baptism, with the prayer that the child may receive instead of it a crown of glory. The doctrine of regeneration in baptism is strongly stated.

Among the Catholics—Romo-Syrians— it takes place on the seventh day, when the god-father and god-mother are treated to a feast. Baptism is the sacrament to cleanse man and woman from original sin and makes them children of God. It clothes their souls with the beautiful garment of Divine grace and puts into their hands the bright lamp with which they are to wait for the bridegroom. As soon as they are baptised, the priest gives them the emblems of this special grace. He first puts over them the white garment and says, "Receive this white garment, and see thou carry it without stain before the judgment seat of our Lord Jesus Christ." Then he puts a candle into their hands and says, "Receive this burning light and keep thy baptism so as to be without blame. Keep the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet him in the company of all saints in the heavenly court and have eternal life, and live for ever and ever.

The Holy Spirit may be given in baptism. Thus, St.

Baptism and the gift of the Spirit. Peter said to the multitudes on the day of Pentecost, "Repent and be baptised every man of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (*Acts II, 38*). It may be given before baptism as in the case of Paul (*Acts IX, 17 and 18*) and of the company baptised in the house of Cornelius (*Acts IX, 44—46*). It may be given after baptism as in the case of those baptised by Philip (*Acts VIII, 16—17*).

It is in order to safeguard yet more efficaciously the interest of the child that the Church has instituted "god-parents," that is to say, persons who are directly responsible before the Church, for the moral and material welfare of the infant-persons, who, being "parents in God," have the duty imposed on them of aiding and assisting the natural parents or of replacing the latter, should they neglect their responsibilities. With the decline of faith, the office of god-parent has come to lose

all practical meaning; acceptance of it often signifies to-day nothing but the fulfilment of an empty formality for the sake of obliging a friend. When the god-parent has given a silver cup or some other present to his protege, the former considers his duties at an end. But we must not judge of the office of god-parent in the light of its present-day decadence. It must be remembered that this institution was created by the Church in order that the interests of the child might be more efficaciously safe-guarded, that its creation was due to the maternal solicitude of the Church for the welfare of those who cannot care for themselves, and of whom Jesus declared to his disciples that *theirs is the Kingdom of Heaven*. And the acceptance of the post implied grave and onerous responsibilities, responsibilities on which the Catholic Church particularly insists in the exhortation with which the priest terminates the ceremony of baptism.

The Roman Catholic Church first of all reminds the god-parent that as a vigilant guardian of the faith and purity of the child, he shares with its parents the grave responsibilities of its Christian education. He will have, therefore, to see that the child is instructed in time in the truths of religion and in its duty as a Christian. He will be careful always to help and assist it by his advice, his prayers, and his good example. The Church, in her maternal solicitude, goes yet further; she entreats him, in the interest of the child, to be careful that it be confided only to a Catholic nurse, whose morals are pure, should its mother be unable to nourish it; and later he will have to see that the child is handed over to the care of Christian teachers and masters.

The Church enjoins on him also the duty of taking every precaution so as to preserve the child from all danger and to protect it from all accidents, until it has attained the age at which it can protect itself. He will preserve, before God, safe and sound, pure and innocent, this little child that our holy religion confides to his affection and to his piety.

The godparents are thus what their name implies, the spiritual guardians of the child, responsible for the latter's moral and material welfare. Immense is their responsibility before the moral law, and before God, to whom they will have to render strict accounts of their stewardship. But the responsibility of

the god-parents by no means excludes that of the natural parents: the one merely supplements the other. The god-parents are an extra safeguard, the counsellors of the parents, those to whom falls the task of seeing that the parents fulfil their duties. The parents are not allowed to resign their powers into the hands of the god-parents; parental responsibility is, on the contrary, a responsibility that can never, under any circumstances whatsoever, be evaded. It is therefore that the parents have to fulfil the parental duties. Only in the case of the parents proving themselves unworthy of their high and sacred mission, must the god-parents execute the task which should be performed by the parents. It was to prevent the innocent offspring suffering from the effects of parental unworthiness and parental neglect, that the Church created institution of god-parents, but let not parents imagine that this institution was created in order to permit them to evade their own responsibilities.

With regard to baptism, the form of words used by the Syrian priest was, "N" is baptised and perfected in the name of the Father, amen; in the name of the Son, amen; and in the name of the Holy Ghost, amen". It was different from the Roman formula, and was judged to be wrong. Further, proper fonts were not provided in the churches, the water was not blessed by the addition of the holy chrism, the priest administered in his ordinary dress without surplice or stole, and the ancient custom of having god-fathers and god-mothers "was not in use in the bishopric".

Old Testament names were judaically given to the children, the ordinance was not administered on the eighth day after birth, "according to the custom of the Universal Church," but was often delayed for months and even years and no baptismal registers were kept. Great carelessness was shown on every hand. Children in danger of death, the offspring of excommunicated persons, foundlings, infants exposed by their parents, adult slaves who desired baptism, and children of slaves were not baptised, and no provision was made for the instruction and baptism of converts from heathenism. There were many persons in the diocese and especially among them that lived on the heaths and far from any church, who, though they were not baptised, professed themselves to be Christians, and when they came to a church, received the holy sacraments with others, and, out of

mere shame of letting it be known that they had not been christened, died without baptism, and others because they could not pay the fees that were simoniacally demanded of them. Through this and similar acts of negligence on the part of Syrian clergy, considerable sections of the community relapsed entirely into heathenism.¹

The baby is also named on the day of baptism. The first born baby is named after the maternal grandfather or grandmother according as it is a male or female. The subsequent ones are named after the paternal grand-parents and those that follow take the names of those that have recently died in the family. In this connection it must be noted that, while Hindus who follow the inheritance in the male line, name the children after the parental grand-parents, children of the Syrian Christians adopt the names of the maternal grand-parents. The custom appears to be a survival of that observed by their original Hindu ancestors who had the inheritance in the female line.

The common names among the Syrian Christians are:—

George (Gevarugesā, Vargisa, Varki); Thomas (Thomma, Thoman, Umman); John (Yohanan, Lonan); Luke (Lukosa, Koshi); Matthew (Mathai, Mathan, Mathu); Joseph (Yoseph, Ouseph); Jacob (Chakko); Peter (Pathros, Pathappan); Alexander (Chandy); Isaac (Itty, Ittak); Abraham (Abragam). Most of the Gospel names are in use among them. It may be seen from the list of ordinary names given above, that they are in some cases so badly distorted as to defy identification.

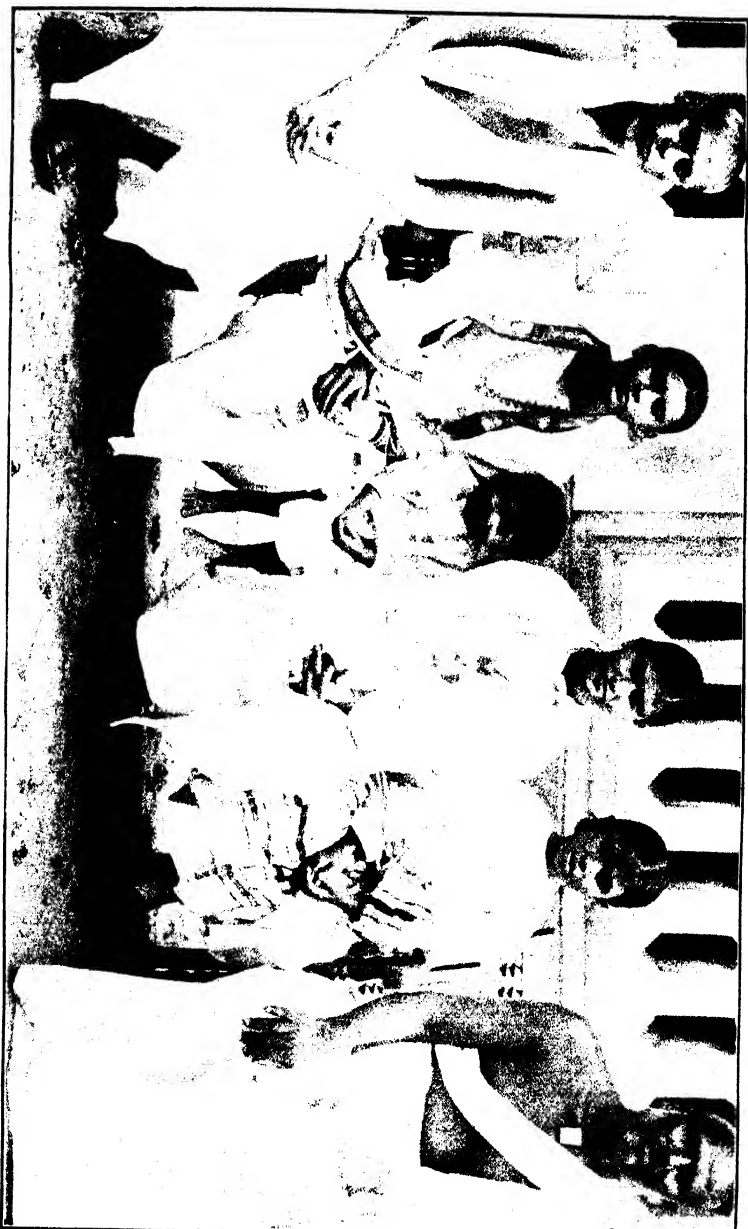
The common names among women are:—Mary (Mariyam); Achi, Achambila, Sarha, Eliza (Elisa); Ali (Elizabeth), Anna, Annapennu; Eunica (Unichi); Susanna, Sosa, Rebecca (Akka), Rose, Rachael, Rachi, Raghael, Chacha, etc. The Synod of Diamper (1559) forbade the giving of Old Testament names².

Syrian Christians take the name of their father, their own name and that of their residence. Thus arise such names as Mathu, Phillippos, Kunnumpuram, Thomman, Chandi, Chandakadayil, Joseph, Chommu.

The ceremony of first feeding a child with rice (the *annaprasanam* or *chorunu* of the Hindus) is celebrated in the sixth

Feeding the baby.

1. Synod of Diamper, Session IV, Decrees 1 to XX, Vol. II, pp. 559-572.
2. Synod of Diamper (1599), Session IV, Decree XVI. The History of Christianity in India, Vol. II, p. 569.



A Romo-Syrian family.

month after birth¹. Parents often make vows to have the ceremony performed in a particular church, as Hindu parents take their children to particular temples in fulfilment of special vows. On this occasion the maternal grand-parents supply a string of ornaments for a male child, the largest ornament being a gold cross; for a female, a golden ducat or coin suffices. Parents take great pains to have many and costly ornaments tied round the neck of the child. An ornament consisting of a tiger's claws set in gold, curiously carved, is worn round the waist or neck of children for good luck.

At about four years of age the alphabet is learned. The *kaniyan* of the village or a teacher of the community is invited, and a brass vessel full of rice is taken to him. A lamp being lit, the teacher holds the right hand of the child and makes him write a letter or two on the rice, which afterwards along with a few *chakrams* or *puthans* with some tobacco is presented to the teacher. On beginning the use of the pen, a present is given to the teacher, and the children of the whole school are entertained with parched corn, plantains, cocoanuts, and jaggery, all distributed to the monitors. The lessons chiefly consist of grammar and poetry, Syrians prayers, and songs in the vernacular and Scripture stories, all written on palm leaves and committed to memory. Boys and girls are taught together as girls attend school: they are generally unmarried. Now-a-days after the alphabet is learned, they are sent to the local primary schools rather earlier.

In the sixth year of a girl, ear-boring takes place. The operation is conducted by an elderly woman usually her aunt. The ear-lobes are distended by the insertion of pieces of cork, sticks or cotton, or by the suspension of small lead weights. The wounds are healed by the application of medicated oil. The tops of the ear-lobes are also bored to hold heavy ear-rings.

The Church has rendered great service by the precise recognition of the social import of marriage by having sanctified and imposed duties

1. Among the Northerners when an infant receives its first food from the hands of the priest, it sits on its father's lap, whereas among the Southerners on the same occasion it sits on the mother's lap. (Thomas Whitehouse. *Lingerings of Light on a Dark Land*, p. 63).

that cannot be evaded by those who contract it—duties towards each other, duties towards their children, duties towards society. Marriage is regarded as a sacrament in the interest of the reproduction of the species. The Church earnestly enjoins on husband and wife, the duty of attachment, of mutual fidelity, of mutual love, the duty of bearing one another's faults with patience, of sacrificing their selfish desires for their common good, the duty of rearing their children in such a manner that the latter shall grow up in their turn good soldiers of Christ and good citizens of society.

The Christian doctrine relating to marriage affords a good example of the union of the two ideas of inequality said to be characteristic of the socialistic teaching of Christianity in general. The wife is to be subject to the husband, is to obey the husband; and yet the husband and wife are absolutely equal before the moral law. The social inequalities which prevail in this finite world of ours are necessarily reflected in the family which is the nucleus of society. Husband and wife are not equal in the eyes of the social law, because the social value of the work performed by each is different; and to the difference in the social value of their respective labour must be added the physiological labour between the two. The husband is the head of the family in virtue of a natural law, which applies to every species, because he is stronger and it is to him that the duty falls of supporting his wife and children. The social value of the husband's labour in civilized society is necessarily higher than that of the wife's, because it is the husband's labour that permits the wife in her turn to work and to accomplish her domestic duties. It also contributes to the maintenance and welfare of society as a whole. It is for this reason that St. Paul enjoins on wives the duty of submission to their husbands. Jesus also insists strongly on the duty of the husband, and He is careful to drive home with special force the idea of the real indissoluble unity of husband and wife. If they be one person, the husband must necessarily love his wife and care for her. The notion of the equality of the husband and wife before the moral law strongly safeguards the rights of the weaker vessel. Saint Peter also gives similar instructions and says: "Ye, wives, be in subjections to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives;

while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plating hair, and of wearing of gold or of putting on of apparel, but let it be the hidden men of the heart, in that which is corruptible, even the ornament of meek and quiet spirit which is in the sight of God of Great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves being in subjections unto their own husbands even as Sarrah obeyed Abraham, calling him Lord: whose daughters ye are, long as ye do well and are not afraid with any amazement”.

Having assured the fulfilment by the husband and wife of their reciprocal duties, Christianity is careful to ensure that both fulfil their duties towards their offspring. St. Paul declares that those who neglect their children are worse than an infidel. Jesus insists more than once on the rights and dignities of children, and especially when He set forth the child-like heart as a necessary condition for entrance into the kingdom of Heaven; Except ye repent and become as little children, ye shall in no wise enter the kingdom of Heaven.¹ As to those who are guilty of corrupting the innocent and of destroying the faith of one of these little ones, it were better that a millstone were hanged about their neck and they were cast into the sea.

The family is a school in which the individual cannot fail to learn the great ideas of duty, responsibility and what submission and discipline mean. The members of a family are linked together by ties, *sui generis*--ties at once of a physiological and psychological nature, which do not exist between the members of any other group, or of any other organisation. Hence, the supreme importance of maintaining intact these ties and the family structure without which the family functions cannot be performed. Unless the family be strongly integrated, the individuals composing it will never learn the great and fundamental social duties which family duties alone can inculcate; the family cannot be integrated, its cohesion and solidarity cannot be assured unless husband and wife be fully conscious of the common duties and of their responsibilities, and unless they regard them as a solemn stewardship for which they have to render an account to society.

1. Cf. Mark X: vv. 13-16.

Thus the family is a great school of duty wherein each one learns the meaning of the word responsibility. There is no higher duty than this, no doctrine more eminently adapted to the wife by the condemnation of the husband's unfaithfulness, by the indissolubility of the marriage tie, by its insistence on reciprocal duties towards their children, and its having made of the family a great school of duty and responsibility, a great preparation for social life. Christianity, and particularly Catholic Christianity, has proved itself an invaluable factor of social integration and social stability which can only be assured by the integration and stability of the family.

In the doctrine opposed to the Catholic Church, and so greatly in favour to-day, marriage is said to be nothing but a social contract, a simple formality to be gone through before carnal desires are satisfied. In this case, the interests of the two persons contracting marriage are alone considered, without recognition of the many duties imposed by marriage, *viz.*, duties of mutual love, and forbearance, mutual patience, mutual sacrifice, and of the numerous duties of parents towards their children. The physiological desire having been satisfied, it is found that after a time satiety sets in, and that marriage which has no more stable foundation than a physical basis, is founded upon sand. The family instead of being a school of moral training and discipline becomes a school of discord and anarchy.

The Syrian Christians like the Hindus maintain a joint family system. The father is the head of the family and the mother is the mistress thereof. Their whole interest in life is confined to the care, guidance and organisation of the younger members for the purpose of domestic management and the bringing up of the children. It is further a training institution for the junior members to equip themselves with the necessary qualifications for the duties they may be called upon to discharge. Boys and girls of the higher and middle classes learn in the local schools, while those of the poorer families do work of some kind or other for their livelihood. The former continue to study till they qualify themselves for some particular line of work, while the latter discontinue their studies after marriage when they attend more to domestic duties and discharge the duties of maternity. A Syrian Christian family like a Brahman

family is patriarchal in nature, consisting of the father and mother, his brothers, sons and daughters all under the paternal care and guidance of the elders. The males work and earn money for their livelihood and the maintenance of the family, while the women young and old attend to culinary and other domestic work. As the family increases in number and the family house no longer accommodates the members, partition takes place among the brothers who set up separate families in houses of their own construction, either close to or in the neighbourhood of it. There is now a general tendency, owing perhaps to the influence of Western culture, towards the gradual extinction of the joint family system based so long ago on economy and frugality.

It must be remembered that the ideas of relationship of any particular tribe or caste depend upon its social system.¹ The terms of relationship prevailing among the Nayers and those who follow descent in the female line, differ from those who reckon descent in the male line. An account of the terms of kinship as it obtains among the Syrian Christians who follow the inheritance from father to son is herein given. A list of kinship terms with their vernacular equivalents is given in a tabular form which is followed by a discussion of the exact meaning of each term.

Relation through the father, whether man or woman.

| No. | English name | Vernacular name | Remarks |
|-----|------------------------------|------------------------------------|---------|
| 1 | Great great grand-father | No special name | |
| 2 | Great grand-father | Muthaschan | |
| 3 | Great grand-mother | Muthaschi | |
| 4 | Grand father's brother | Kochu-Valiappan or Valia-Valiappan | |
| 5 | Grand father | Appaappan | |
| 6 | Grand mother | Annamma | |
| 7 | Grand father's brother's son | Elayappan or Chittappan | |

1. Messrs. Spencer and Gillen in their *Native Tribes of Central Australia* have clearly proved that the Australian aborigines see no connection between marriage and the birth of children. They believe that any woman may be entered by the spirits of the dead, in the shape of a spirit child, who is born in due course. The token of the child is not necessarily that of either the father or the mother, but that of the token-centre at which the spirit-child is supposed to have entered the mother, (cf. op. cit. pp. 265, 337 and 124).

| No. | English name | Vernaacular name | Remarks |
|-----|---------------------------------|---|---------|
| 8 | Father's elder brother | Valyappan or Perappan | |
| 9 | Father's elder brother's wife | Valyamma | |
| 10 | Father's younger brother | Chittappan | |
| 11 | Father's younger brother's wife | Chittamma | |
| 12 | Father's sister | Anumayi | |
| 3 | Father's sister's husband | Asehan | |
| 14 | Male cousin | Chettan (if older) Anujan (if younger) | |
| 15 | Male cousin's son | No special name | |
| 16 | Female cousin | Chettathi (if older) Anujathi (if younger) | |
| 17 | Female cousin's son | No special name | |
| 18 | Self | do | |
| 19 | Step mother | Elayamma | |
| 20 | Step brother | Chettan or Anujan or Angal | |

B. Relation through the mother, whether man or woman.

| | | | |
|----|---------------------------|------------------------------------|--|
| 1 | Great grand father | Muthaschan | |
| 2 | Great grand mother | Muthaschi | |
| 3 | Grand father | Appappan or Appooppan | |
| 4 | Grand mother | Annumomma | |
| 5 | His wife | Anumayi | |
| 6 | Mother's brother | Asehan or Ammanan | |
| 7 | Mother's sister | Valyamma or Elayamma or Peramma | |
| 8 | Mother's sister's husband | Valyappan or Elayappan | |
| 9 | Mother | Amma | |
| 10 | Self | Makan or Makal | |

C. Relation through brother and sister, whether man or woman.

| | | | |
|----|--------------------|---|--|
| 1 | Father | Appan | |
| 2 | His wife | Chettathi (if older) Anujathi (if younger) | |
| 3 | Elder brother | Chettan | |
| 4 | Younger brother | Anujan | |
| 5 | Self | Son or Makon | |
| 6 | His wife | Marumakal | |
| 7 | Sister | Chettathi or Anujathi or Peugal | |
| 8 | Sister's son | Marumakan | |
| 9 | Sister's husband | Aliyan | |
| 10 | Sister's daughter | Marumakal | |
| 11 | Brother's daughter | Marumakal | |
| 12 | Brother's son | Marumakan | |
| 13 | Brother's grandson | No kindred term | |

D. 1. Relation through the wife of a man.

| | | | |
|---|----------------|--------------------------------|--|
| 1 | Wife's father | Ammanappan or Anumayiappan | |
| 2 | Wife's mother | Anumayamma (Amma) | |
| 3 | Wife's brother | Aliyan | |
| 4 | His wife | Aliyathi-Nathoon | |
| 5 | Wife's sister | Chettathiyar or Anujathiyar | |
| 6 | Her husband | Chettan or Anujan | |
| | Wife's nephew | No kindred term | |

D. 2. Relation through the husband of a woman.

| No. | English name | Vernacular name | Remarks |
|-----|---------------------------|-------------------------|---------|
| 1 | Husband's father | Ammamappan-- Appan | |
| 2 | Husband's mother | Ammayamma-- Amma | |
| 3 | Self | Bharya or Kettiyaval | |
| 4 | Husband | Bharthavu or Kettiyavan | |
| 5 | His brother's wife | No special name | |
| 6 | Husband's elder brother | Chettan | |
| 7 | His wife | Chettathi | |
| 8 | Husband's younger brother | Anujan | |
| 9 | His wife | Anujathi | |
| 10 | Husband's nephew | No special name | |
| 11 | Husband's sister | Nathoon | |
| 12 | Her husband | Aliyan | |

E. 1. Relation through the son whether of man or woman.

| | | | |
|---|---------------------|-------------------------|--|
| 1 | Self | ... | |
| 2 | Son's wife's father | Chettan (if elder) | |
| 3 | Son's wife's mother | Chettathiyar (if elder) | |
| 4 | Son | Makan | |
| 5 | Son's wife | Marumakal | |
| 6 | Grand son | Perakitavu | |
| 7 | Great grand son | do | |
| 8 | Grand daughter | ... | |

E. 2. Relation through the daughter whether of man or woman.

| | | | |
|---|--------------------------|--------------|--|
| 1 | Daughter's father-in-law | Chettan | |
| 2 | Daughter's mother-in-law | Chettathiyar | |
| 3 | Daughter | Makal | |
| 4 | Daughter's husband | Marumakan | |
| 5 | Daughter's son | Perakitavu | |
| 6 | Daughter's daughter | do | |

The use of the kinship terms is an interesting study to the ethnologist, chiefly because they often exemplify certain social customs or afford broad hints for the explanation of those defunct or otherwise inexplicable. It also helps them to understand the proper place of physiological explanation in sociology. Indiscussing the exact meaning of each term, it is better to begin with the father.

Father, Mother.—A man or woman's father and mother are called *appan* and *amma* respectively. There are no separate names to denote a father's brother and a mother's sister's husband. Both of them are addressed as *valiya appan* (big

or elder father) or *claya appan* or *chittappan* (younger father) according as he is senior or junior in age to the man or woman referred to. Their wives are spoken of as *valiya amma* (big or senior mother) or *claya amma* (younger or junior mother). They correspond in English to uncles and aunts.

Father's father, mother's father, father's mother, mother's mother—*appa appan*, *appan's appan*,—father's father; *amma amma* or *amma's amma*—mother's mother—are the names to designate grandfather and grandmother on the paternal and maternal sides.

Brother, elder, younger.—The word brother is used to denote the relationship of a man or a woman to the sons of the same parents or to the cousins. Cousins on both sides are called brothers and sisters, whether they are the children of a brother or sister, but are distinguished as being elder or younger. The elder brother is *jyeshthan* or *chettan*, and the younger brother is *anujan*, but the latter is addressed by the elder brother or the cousins by his real name. An elder sister is called *pengal*, or *chettathi*, *kochamma*, and a younger is usually addressed by her name.

Father's sister's husband, mother's brother are spoken of as *asch* and their wives as *ammayi*. Wife's father, husband's father, i. e., a man or woman's father-in-law is known as *ammayiappan* or *ammanappan*, while the mother-in-law is spoken of as *ammayiamma*. A wife's brother is called *aliyan*, and the elder sister *nathoon*. The terms *jyeshatthiyar* or *anujathiyar* are applied to a man or woman's sister-in-law who is senior or junior to him or her in age. The terms uncle, aunt, cousin are used to designate various kinds of relationship as mentioned above.

An uncle may be either a father's brother or a mother's brother; an aunt may be either a father's sister or mother's sister. A cousin may be the child of any one of these four uncles and aunts. A mother's sister is a mother, her son is a brother. A grandfather's brother and sister are called grandfather and grandmother respectively. Among the Syrian Christians, an elder may address a younger by name, but a younger must always use the term of relationship in speaking to an elder. It is also customary for a member of the community to address his neighbour as "my father", "my son," or

“my brother”, as the case may be; if not in any way related, he says “my friend”. The idea of relationship like that of marriage was founded not so much upon duty as on power, but with the evolution of the race, the latter has been subordinated to the former.

It is said that in the first stage, relationship may be regarded as a matter, not of blood, but, of tribal organisation; that in the second stage it is traced through the mother; in the third through the father, and that only in the fourth stage is the idea of the family reached as among the civilized races.

The maternal uncle plays a very important part at marriages and other ceremonies. He is chiefly concerned in the negotiations, in leading the bridegroom inside the house, and in the festivities that take place in this connection. He is presented with two pieces of cloth by the bridegroom at the end of the ceremony.

Functions of relatives
at marriages and other
ceremonies.

The paternal uncle plays only a subordinate part, taking the place of the father in the preliminary negotiations and the festivities. The bride’s mother receives the conjugal pair after their return from the church; so does the mother of the bridegroom when the bridal party returns to her house. The bride and bridegroom’s sister play equally important parts in all such ceremonies. (*Vide* ‘Funeral Customs’ also).

Cousins act the part of the groom’s men and groom’s maids if they are of the same age.

The bride and bridegroom’s fathers give the conjugal pair sweets on their return home, to cement the marriage union.

From the foregoing account of the marriage customs of the various communities among the Syrian Christians, it may be seen that they vary in different divisions. Early marriage, as among the Hindus, was originally in vogue amongst them, but it now survives only to a small extent, and only among the Jacobite Syrians. The age of the contracting parties has been rigidly fixed among all the sects, the minimum age being fourteen years in the case of boys, and twelve in the case of girls. It is generally the parents of the boys and girls that arrange for the marriage without their consent, in the belief that they are not likely to do what is not beneficial for them. Among the Romo-

Conclusion.

Syrians, the Reformed Syrians and the Protestant Syrians, the consent of the contracting parties is obtained before marriage.

The dowry which is an essential feature of the Syrian weddings is not so compulsory a payment before marriage in the Cochin State as in Travancore. Even amongst them, as amongst the Brahmans and the other higher castes, university degrees have enhanced the bridegroom's price in the matrimonial market.

Many of the old Hindu marriage customs—paintings of the girl's hand and feet, the preliminary ceremony before the wedding and the entertainment of the guests during the four days and other rejoicings, which survived amongst them, have now almost disappeared partly on account of Christian influence and Western culture, and partly with a view to exercising economy owing to the expenses in other directions. The bridegroom returns with the bride to his house either on the same or on the next day. The nuptials are left to the convenience of the parties. The pregnancy rite or the ceremony of *pulikuti*, somewhat similar to that of the Sudras, is no longer in vogue amongst them. Though widows can re-marry, very seldom do those of any respectable family with children think of a second marriage. Among the Romo-Syrians, many young men prefer a life of celibacy and become ordained: polygamy and polyandry are absolutely unknown and strictly prohibited. Adultery is punished by the authorities of the church after due consultation with the elderly members of the parish. Divorce is unknown. Under social influences and those of the church, the conjugal pair live in peace and happiness and seldom go wrong. In the majority of cases their family life is prosperous.

CHAPTER VIII.

INHERITANCE.

AMONG the Christians of different denominations in Cochin, as in Malabar and Travancore, there is an uncertainty and diversity of practice regarding the system of inheritance and succession. Some are said to follow the customary or canon law, while others are governed by ecclesiastical authority. There are again others who adopt the provisions of the Indian Succession Act. In regard to the rights of women, there is still considerable uncertainty about the exact law applicable to each community. From the earliest times, the Syrian Christians are said to have followed the Biblical law¹ (as laid down by Moses) for the guidance of the ancient Jews; but these laws are now no longer observed by them. The first-born was to get a double share of the father's wealth.² A father is prohibited from transferring the birth-right of the first-born contrary to the social usage.³

The highest authority of the Jacobite Church, both in ecclesiastical and secular matters, is the "Nomo Canon," known also as the "Hudya Canon" compiled by Mar Gregorius Bar Hebraeus, the Catholicos of the East, who flourished between 1226 and 1286 A. D. The main provisions of this canon are (1) that female heirs of any degree (the daughter, the sister or aunt, etc.) get half the share of the male heirs of the corresponding degree (such as the son, the brother and the uncle, etc.); (2) that a childless widow gets about one-fourth of her deceased husband's estate; (3) that when there are children, the widow gets a share equal to only one-eighth of that of a son; (4) that the residue, after deducting from the estate of a childless person, the share of the wife or husband, must go to the father and mother in the ratio of 2: 1; and (5) that when the deceased

1. *Pentateuch* or the five books of Moses.

2. *Deut.* ch, 21, ver. 5-17,

3. *Malabar Quarterly Review*, June 1902.

childless person's father is not alive, his mother should get a share equal to that of a brother.¹

In this connection it may be pointed out that, while a daughter does not, under the Hindu Law, take an absolute estate in her father's property in the absence of sons, a daughter among the Syrian Christians has, at least for a century or so, been taking an absolute estate in whatever she gets by way of inheritance from her father. The practice of bequeathing one's property by means of a will was unknown to Hindu Law; while among the Syrian Christians, this right has been in existence, to a certain extent, for many centuries. According to the existing usage, the sister of a deceased childless Syrian Christian succeeds absolutely to his property in the absence of his brothers. The Hindu Law recognises no such custom. These and other practices seem to have been borrowed from the Nomo-Canon.

Regarding the execution of wills in former times, it is said that the bishops and prelates were to see to the execution of those lawfully made by Syrian Christians before their death, and that if any valid will made according to the custom of the place were not complied with in a year after the death of the testator, the Bishop would, by censures and other penalties, see its fulfilment.²

It is clear that some of the provisions of this canon have never been followed in Malabar. A great many have become obsolete and the work itself is not a safe guide.³ Another treatise of great repute that has to be mentioned in this connection is the famous work of Alfonso Ligouri, a great Italian scholar, on Moral Theology, wherein the rules regarding inheritance are distinctly laid down. According to him, both the daughter and son are entitled to an equal share in their father's estate. Similarly, a sister is entitled to share equally with the brother in a deceased brother's estate. These rules are said to have been followed neither by the Latin Catholics of North Travancore, nor by the Syro-Romans, but reference is made in this connection, simply on account of the prominence

1. Report of the Christian Committee, Travancore, p. 9.
2. The Synod of Diamper, Session viii, Decree XXXVIII.
The History of Christianity in India. Hough, Vol. II, p. 666
3. Report of the Christian Committee, Travancore, p. 9.

given to it in the full bench decision of the Chief Court in Travancore.¹

There is still another work of great importance which is a Malayalam book of Canon, said to have been published in 1857 by Mar Matthew Athanasius. This book was compiled from the ancient writings and jottings which were found very much to agree with the ancient usages of this community. In this work it is laid down that a man's daughter is entitled to get a dowry or *streedhanam* which is equal to half the share of a son; that when a man has only a daughter by his first marriage, and several sons by the second marriage, the first wife's daughter shall receive a share equal to that of a son; that the heir of a childless man is his wife (who takes only a life interest); that the heir of a woman having no child is her husband, and that only after the death of a deceased's widow will his other heirs become entitled to his estate. These provisions are said to agree with the ancient usages of Malabar Christians, and the genuineness of the book itself was questioned in the Seminary Case by Mar Dionysius. The customary usages now in vogue differ from the rules already quoted. There is further no settled custom regarding the rights of women and relatives by half-blood. In the course of his Presidential Address at the second session of the Travancore and Cochin Christian Congress held on the 3rd May 1911, Dr. Poonen said that the absence of a settled law of inheritance is at present a fertile source of litigation among the Syrian Christians. During the last two or three decades the community has been rising in importance and wealth which had made the inconvenience of the law to be felt. "At present affairs are managed in a very unsatisfactory manner. The rich and the powerful are having their own way in all matters. The courts have to decide the disputed questions on evidence as to the custom followed by the community, and it is no difficult matter for the rich to make customs by evidence. The weaker side thus invariably goes to the wall."

There is no definite law governing the rights of women in the matter of inheritance and succession. This state of uncertainty in Travancore exists in Cochin also. There have been several instances in which the Chief Court of Cochin has applied the Indian Succession Act to Syrian Christians (Vide A. S. 132

1. A. S. Nos. 215 and 267 of 1985.

2. Malabar Quarterly Review, 1902, Vol. I, pp. 116-117.

of 1054, and A. S. 59 of 1055). There were occasions on which the Court declined to follow the principles of the same Act. There have also been similar difficulties among the Syrian Christians living in British Malabar.¹

It is a well-known rule among the Syrian Christians that the daughters of an intestate shall succeed to his property in preference to the intestate's brother and other collaterals. This was not the ancient practice among the community. "The twentieth decree promulgated by the Synod of Diamper (Session IX) condemns, as unreasonable, the custom then obtaining among the Syrians, whereby the distant male collaterals of an intestate take his estate in preference to his daughters even though they are unmarried. The decree says that, as a result of this practice, "great numbers of the daughters perish and others ruin themselves for want of necessaries, there being no regard to the daughters any more than if their parents were under no obligation to provide for them; all of which being very unreasonable, the Synod both decree and declare the system to be unjust."²

In former times a Syrian Christian did not possess the right to convey his ancestral property on outright sale without the consent of his heirs. Probably the custom has its origin in the practice of a Hindu family or *Marumakkathayam tarawad* in which the ancestral property cannot be disposed of without the consent of the junior members. Nevertheless instances are known in which the father has the right to make a sale without the consent of his sons. Very often the eldest son is joined in the execution of the sale deed. But the common practice, it is said, shows that a father is at liberty to make a sale without the consent of any of his heirs. Thus, among the Syrian Christians of Travancore and Cochin, the customary usage is found to vary in different places as time advances. The absence of a definite law of inheritance is at present a fertile source of litigation among them.

It has been, in many cases, pointed out by Dewan Bahadur Venkobachariar, C. J., and Hunt, C. J., that the Syrian Christians have no settled personal law governing the succession to and devolution of their properties, but only customary law which

1. Report of the Christian Committee, p. 13.

2. Hough, The History of Christianity of India, p. 680.

is very vague and indefinite, each section and sometimes each family claiming to have its own customary law administered.

The following are the recognised rules of inheritance among the Syrian Christians :—

(1) In the matter of inheritance there is no difference between the movable and immovable property ; and between the property of a male and that of a female.

(2) There is no difference between an heir actually born at the time of the proprietor's death and posthumous child.

(3) The heirs in the descending line always exclude those in the ascending or collateral line ; and even collaterals of any degree or their descendants have priority over ascendants of the same degree.

(4) The heirs of equal proximity to the last holder divide his property equally among themselves whenever they are of the same sex.

(5) The heirs of any degree and their descendants generally exclude those of a remote degree.

(6) Among heirs of the same degree and those related to the proprietor on the same side (*i. e.* on the father or mother's side) and related to him in the same way whether by the full blood or half-blood—the male heirs always absolutely exclude the female except perhaps when the heirs are in the descending line. There is a general impression that in the latter case the daughter or the female descendants have a claim for *streedhanam*.

(7) The paternal heirs are always preferred to the maternal heirs. e

(8) If a son or daughter or brother or sister or uncle or aunt, whether of the full blood or half-blood, and whether on the paternal or maternal side, dies before an intestate, his or her descendants will, on the intestate's death, get that share in the property of the deceased, which he or she would have obtained if he or she had been alive at the time of the proprietor's death.

(9) When a man dies leaving no children, but only grandchildren—whether by his sons or daughters—they take among themselves what their fathers or mothers, as the case may be, would have taken, if they had been alive at the time of the

intestate's death. In other words, an intestate's property is, on his death, to be divided among his heirs, *per stripes* and not *per capita*. But the general sentiment of the community is that the father of a deceased childless person may be treated as his heir in preference to the brothers and sisters of the deceased.¹ In regard to the relatives of the half-blood, opinion is divided. Some say that there is no difference between the relatives of the half-blood and those of the full blood on the father's side, while others opine that brothers of the full blood exclude those of the half-blood. A large majority would have the brother of the full blood take a larger share than those of the half-blood.

There are certain cases in which the question of inheritance and succession is doubtful and undecided. The following are some of them : -

(1) When a person dies leaving behind him neither his wife nor his children, but only his parents, brothers and sisters, there arises some doubt as to who should succeed him. Under the Mosaic law, the father is not the heir at all. Some among the Syrian Christians say that the father of the deceased person is not entitled to any share so long as there are brothers and sisters. In the absence of sons and daughters, a person's property should go to his brothers and their children, and in their absence to the deceased's sisters and their children. Nevertheless, the general sentiment of the communities is that the father of a deceased childless person may be treated as the head in preference to the brothers and sisters of the deceased.¹

(2) A widower, it is alleged, has no interest in the property of the deceased wife. There is nevertheless a custom in some parts, according to which the husband retains one-fourth of the property of his deceased wife.

(3) Opinion is unanimous as to the rights of the daughters of a deceased person who leaves behind him neither a son nor the descendants of any deceased son. In such cases the intestate's property is divided equally among daughters to the exclusion of all other heirs in the ascending or collateral line

(4) A daughter to whom a dowry has been paid by her father should, according to the customary law, be considered

¹ Report of the Christian Committee, Travancore, p. 21.

to have received her share in his estate. But difficulty arises in the case of those daughters to whom no dowry has been fixed by their fathers. The amount is practically settled in the majority of cases, at the time of her marriage, and this depends upon the wealth of her father and the demand upon the bridegroom's side (vide *Marriage Customs*). In the majority of cases, however, it is equal to or more than half the value of a son's share, but in rich families, below a third or a fourth of the value of his share.¹

A daughter, to whom no dowry has been paid or promised by her father, is practically at the mercy of her brothers, who have only moral obligation to see that she is not unfairly dealt with. According to the existing custom the unmarried daughters of a deceased person are bound to be provided with a reasonable dowry. It is not also possible to say the extent of the legal right of an orphaned girl in her father's estates when she has a brother. Its extent depends practically only upon the demands upon the bridegroom's guardians and upon the attitude of her own guardians and not in any case on any known definite principle: so far the customary law is vague with regard to the extent of the sphere or interest of an unmarried girl in her father's property. It often happens that they are not properly looked after either by their brothers or by their uncles. The evil result of this kind of negligence leads to the difficulty of securing suitable husbands and to life-long misery in some localities. This state of affairs in the opinion of the vast majority of the Syrian Christians should be put a stop to, and the claims of the helpless unmarried daughters should not be ignored, if they choose to remain unmarried or secure suitable husbands. It is said that any community whose law is such as to place the orphaned and unmarried daughters at the mercy of their brothers or uncles is not calculated to rise high in the social scale. But to the credit of the Syrian Christian community, it must be said, that after the father's death, the brothers do not often refuse to give liberal dowries to the unmarried daughters with a view to getting them suitably married.²

Equally vague and indefinite is the customary law on the subject of widows' rights. According to the ancient Syriac

1. Report of the Christian Committee, Travancore, p. 21.

2. do. do. pp. 25-27.

canon she is entitled to a definite share. It is also said that she has a right to manage and enjoy the entire estate. And yet she is entitled under the customary law only to maintenance; according to some, to a reasonable maintenance. In the opinion of some she must remain satisfied with anything given her, and she has no remedy whatever even if the female heirs alienate the property of her late husband. In many cases a provision is made for her maintenance by her husband before his death. Sometimes she is asked to live with the sons in rotation. In some family arrangements, property is set apart for her sometimes absolutely and sometimes for life. In the vast majority of cases the sons undertake to pay a fixed sum for the maintenance of their mother. In the above instances, widows are generally of persons who have children.¹

Generally, the mother and the children naturally enough live together after the death of the father. Under ordinary circumstances there will be no necessity for the widow to claim a separate share against her children. Even when she finds her lot rather hard, her regard for the reputation of her children induces her rather to keep quiet than to seek the aid of the court or the public to assist her against her undutiful children. In the case of childless widows, their parents or their own people gladly receive them back and attend to their wants. Such widows often shrink from publicly enforcing their claims against their husbands' heirs. It is only when the heir of the deceased husband make it hard for the childless widow to live comfortably or where the widow whose own relatives are prepared to assert her rights at any cost that she comes forward in public with her grievance. Further, the order of succession among the Syrian Christians of this coast is as follows:—first sons; failing these, daughters; failing these, brothers and their children; and lastly, sisters and their children."² The widow has no place in the order of inheritance, nor the father. Nevertheless the father is recognised to be the foremost heir in the absence of lineal descendants.

So far as judicial decisions go, the right of the childless widow of a man to his entire estate to the exclusion of the sister and her son was recognised in 1049 M. E. and 1051 M. E., and her right to a share as prescribed by the Indian

Succession Act was recognised in 1081. In a Full Bench decision in 1087 of the Travancore High Court it was held that the widow of a childless person was entitled only to maintenance.¹ In the case of widows co-existing with children, the Cochin Chief Court has allowed the former to take one-third share in her husband's estates (A. S. No. 132 of 1054, A. S. No. 59 of 1055 of the Cochin Chief Court.)

From the foregoing account it may be seen that the customary law on the rights of a widow is vague and unsettled, and the treatment accorded to childless widows among the Syrian Christians would appear to reveal the fact that women in their community labour under serious disabilities.

In regard to the rights of the mother of a deceased person it was held that she is his heir in preference to his sister's son (A. S. No. 234 of 1049). In a Royal Appeal Case No. 2 of 1065 it was held that the mother and a half-brother on the father's side inherit equally the estate of the deceased. (XII-T. L. R. 124.) It was also decided that a deceased person's mother should be preferred to his paternal uncle even though the mother had contracted a second marriage. Further, a mother of an intestate excludes his paternal cousin. So far the principle that a mother should get a share equal to that of a brother and that she excludes all other heirs more remote than the brother may be considered to be well established.

There is, however, a difference of opinion in regard to the devolution of property obtained by one's own exertion as well as what is obtained from the father and other paternal relatives on the one hand, and property obtained from the mother and the maternal relatives on the other. Some are of opinion that property falling under the former category should go to the father and the paternal relatives, while what comes under the latter category should go to the mother and maternal relatives, while others, according to custom, state that there is no difference between the two classes of property.²

The extent of a mother's right in the property of a deceased son has been set at rest by a series of uniform decisions ranging over a period of nearly forty years. There are, it is

1. Report of the Christian Committee, Travancore, pp. 30, 22.

2. do, do, pp. 34-35,

alleged, some who are not satisfied with the principle of these decisions.

Since the preparation of the above notes, a regulation to consolidate and amend the rules of law applicable to intestate succession among the Indian Christians of Travancore has been passed by His Highness the Maharaja of Travancore. The main provisions of the regulation regarding the devolution of property of a Syrian Christian intestate and that of the other sects are as follow.

The property of an intestate devolves upon the wife or husband or upon the close relatives of the deceased as given below. If the deceased has left a widow and lineal descendants, a share equal to that of a son shall be allotted to her. When the lineal descendants of the deceased consist only of his daughters, the descendants of any deceased daughter or daughters, the widow's share shall be equal to that of a daughter. If he has left only his father or mother, or paternal grandfather, or any lineal descendants of his father, or grandfather, one-half of the intestate's property shall be allotted to his widow. If he has none of the relatives above referred to, this widow shall be entitled to the whole of his property.

The husband surviving his wife has the same rights in respect of her property as the widow has in respect of her husband's property if he or she dies intestate. When the intestate has left his mother, and any lineal descendants or father, the mother shall not be entitled to any share in the property of the deceased; but when the intestate has left no lineal descendant, nor father, but has left lineal descendants of the father only, a share equal to that of a brother of the intestate shall be allotted to his mother. If, however, the lineal descendants of the intestate's father consist only of daughters or the lineal descendants of a deceased daughter or daughters, the mother's share shall be equal to that of a daughter. When the intestate without any of the foregoing relations has left his paternal grandfather or his lineal descendant, one half of his property shall be allotted to his mother. When the intestate has left none of the relations above referred to, or when he has left a widow the residue after deducting her share shall belong to his mother. A widow or mother is entitled only to a life interest terminable at death, or re-marriage or over any immovable property as above mentioned.

When a person dies intestate, his relations in the order herein set forth shall be entitled to succeed to the residue, if any, of his property that may be left after deducting the share of the widow or the mother, if any, under circumstances which will entitle her to a share. The order of succession is as follows:—

- (1) Sons and daughters, and their lineal descendants as shall exist prior to the death of the deceased.
- (2) Father.
- (3) Brothers and sisters, and their descendants.
- (4) Paternal grand-father.
- (5) Children of the paternal grand-father and grand-mother.
- (6) Brothers and sisters of the half-blood on the mother's side, and their lineal descendants.
- (7) Maternal grand-father.
- (8) Their lineal descendants.

— If a son, or a daughter, or a sister, or a nephew, or a niece, or an uncle, or an aunt, or a first cousin of the intestate, who, if alive, at the time of the death of an intestate, would have been an heir, shall have died in his life-time, the lineal descendant or descendants of such an heir shall solely or jointly take the share which they would have taken, if living at the death of the intestate, and in such a manner as if such a deceased heir had died immediately after the death of the intestate. The male and female heirs mentioned above shall have equal shares.

The *streedhanam* due to a daughter shall have one-fourth of the value of the share of a son. Provided that any female heir of an intestate to whom *streedhanam* was paid, or promised by the intestate, or in the intestate's life-time, either by his wife or by himself, or after the death of such a wife or husband, or by their heirs, shall not be entitled to have any further claim on his property, when any of her brothers or their lineal descendants shall survive the intestate. Any *streedhanam* promised, but not paid, shall be a charge upon his property.

I am indebted to Mr. Joseph Panapallil for the following information about the ancient custom of adoption in Travancore.

If a Syrian Christian has only one daughter, she becomes the heiress of his property after his death. If, on the other hand, he has several daughters, the elder ones are given proper dowries, and sometimes a portion of his property. His youngest daughter becomes what is called adopted. After her marriage, the son-in-law becomes the son of his father-in-law, and assumes his house name and also his. The husband of the girl generally resides in his wife's house. This custom has some evils which are well described in a Malayalam novel (Parishkarapathy).

Regarding adoption, the following decrees of the Synod

of Diamper may be found interesting: --

Adoption of sons illegal except in default of children.

" The adoption of sons is not lawful, but in defect of natural children ; which

not being understood by the Christians of this bishopric through their ignorance of the law, they do commonly adopt the children of their slaves born in their houses, or of other people, disinheriting their lawfully begotten children, sometimes upon the account of some differences they have had with them, and sometimes only for the affection they have to strangers, all which is contrary to law and reason, and is a manifest injustice and wrong done to their legitimate children ; wherefore the Synod doth declare, that the said adoptions must not be practised where there are natural children, and being done are void, so that the persons thus adopted are not capable of inheriting anything, except what they may be left them by way of legacy, which must not exceed the third of the estate ; no, not though the adoption was made before there were any legitimate children to inherit. The Synod doth furthermore declare, that the adoptions which have been made before the celebration of this Synod, where there are children, and the adopted are not in actual possession of the estate, are void, neither shall the adopted have any share thereof, or having had any, shall be obliged to restore it, to which if it be found necessary, the prelate shall compel them by penalties and censures ; but as to those who, by virtue of such adoptions, have for a long time been in quiet possession of estates, the Synod by this decree does not intend to dispossess them thereof, by reason of the great disturbance and confusion the doing so would make in this diocese, which is what this Synod pretends

to hinder, leaving every one however in such cases, at liberty to take their remedy at law."

“Whereas the way of adopting by ancient custom in this diocese is to carry the parties that are to be adopted before the bishop or prelate, with certain testimonials before whom they declare, that they take such a one for their son, whereupon the bishop passeth an *ola* or certificate, and so the adoption is perfected; the Synod doth command, that from henceforward, the prelate do not accept of an adoption from any that have children of their own; or in case they have none yet it shall be declared in the *ola*. That if they shall afterwards happen to have any, the said *ola* shall be void to all intents and purposes; by which means the great injustices that are now so common in this diocese, will be prevented.”

From the foregoing account of the customary law of inheritance among the Syrian Christians hitherto in vogue in Malabar, Cochin, and Travancore, it may be seen that the rules were vague and unsettled. When disputes arose regarding the intestate succession among them, and suits were filed in law courts, each suit was decided according to its merits. Now that a regulation to consolidate and amend the rules of law applicable to intestate succession among them, was recently passed in Travancore, the difficulties have been mostly removed. It is hoped that a similar regulation will be passed in the Cochin State also.

Forbids the Bishop to sanction such adoption.

Conclusion.

CHAPTER IX.

SOCIAL ORGANISATION.

The Syrian Christians, before the sixteenth century, appear to have belonged to the village organisation of the Hindus, and retained most of their manners and customs. They joined their Hindu brethren in the sham fights of the *Onam* festivals and in other Hindu village pastimes. They maintained *kalaries* or gymnastic schools of their own. These and other customs were forbidden by the Synod of Diamper.¹ Regular parish organisation had not originated in the period above mentioned, and the churches were under the dioceses of bishops. After the Synod of Diamper in 1599, they were divided into parishes with a church and the requisite number of people in each of them, under the management of a vicar, and two or more *kaiikars* or trustees, the number of whom varied with the importance and property of the church. Each vicar was directed to make a roll of all the inhabitants of his parish, so that he might be acquainted with their customs and ways of living, and might administer the sacraments to them and comfort them in their troubles and necessities, in order that the faithful might receive the sacrament from nobody else without his licence in form. The trustees or church-wardens were and are even now elected from the body of the chief parishioners; the vicar, the trustees and the chief parishioners form the *yogam* of the church, and a disciplinary body which exercises considerable power in religious and social matters over the members of the congregation. They meet on all important occasions affecting the welfare of the church and the congregation. The trustees on the other hand are the custodians of the church property, and have to submit accounts of incomes and expenditures of the church to the *yogam* and finally to the Metropolitan for information.

Among the Jacobite Syrians of Angamali, Akaparamba, in the neighbourhood where my investigations were made,

1. Synod of Diamper, Session VIII, Decrees I—IV. Hough. Christianity in India, Vol. II, pp. 642-3.

their *pothu-yogam* (or grand assembly) consists of the elderly or leading members, *pramánis*, *edavaka pattakar* or priests of of the parish and the *kaikkars* or trustees. This *yogam* or meeting is convened to discuss and decide all important matters temporal and spiritual affecting their welfare. Their decision is communicated to the *metran* or bishop for necessary sanction and approval. In some cases the *metran* himself presides and has the matter decided in his presence.

Below this there is a minor assembly called *sadhurana yogam*, and this consists of the representatives from every *kara* or *muri*, the trustees and the priests of the parish. This *yogam* concerns itself only with matters of minor importance. In the event of any disagreement on any subject, it is left to the disposal of the *pothu-yogam*. There are twenty-four trustees out of whom two are elected every year, at the expiry of which they submit accounts of the income and expenditure to the *yogam* above referred to. All minor offences of the parishioners connected with religion are brought before the vicar, who in consultation with a few of the elders, gives them light punishments such as to provide the supply of oil or candles for lighting, the burning of frankincense in the church or fines in the shape of money according to the means of the offender. In the case of serious crimes, the *yogam* assembles in the church, carefully enquires into the matter and the delinquents are punished according to the gravity of the offence. If the offenders do not submit to the punishments, they are placed under an interdict by which they are debarred from attendance in the church during ceremonies. In no case can a woman who has gone wrong be allowed to be divorced. The decision of the *yogam* is communicated to the Metropolitan for information and approval.

In the diocese of Kunnankulam the *yogam* above referred to consists of similar members who meet on similar occasions and their decisions are duly communicated to the Metropolitan. Should he, however, differ from the decisions of the *yogam*, his opinion is not taken into consideration. Serious disputes have risen of late regarding the supreme authority of the bishop in matters temporal and spiritual. The parishioners of a fairly large number of churches affirm that the *yogam* of the churches are supreme authorities and their decision is communicated to the Metropolitan only as a matter of course. The Metropolitan,

on the other hand, does not admit this, and suits are filed in courts to establish his supremacy over the *yogam*.¹

Among the Romo-Syrians the *yogams* are similar, and the *kaikkars* vary with the importance and property of the churches. They also meet on the occasions above referred to. All matters connected with the church, temporal and spiritual, are discussed, and the decision of the *yogam* is communicated to the bishop for sanction. Punishments for all ordinary offences of the members of the parish are similar to those above mentioned; and in certain cases, the delinquents are directed to hold a kind of cross during the performance of ceremonies in the church, or go round it several times, holding it as directed. For serious offences a skull was formerly suspended round the neck of the criminal, while he appeared during the ceremonies or went round the church several times in the presence of the members of the community. Such punishments are no longer resorted to.

In former times, Christians when charged with a crime of which they were innocent, and interceded, in order to substantiate their innocence, to subject themselves to ordeals which were enjoined by Heathen rulers or their own people, such as handling bars of hot iron, thrusting their hands into boiling oil, or swimming through rivers full of snakes, reckoning that, if they were innocent, none of those things could hurt them, but would certainly do so, if they were guilty of the crimes laid to their charge. They were also made to swear by Hindu

1. It is comprised in the practice and discipline of the said Syrian Church—

(1) that the Metropolitan thereof must be a bishop consecrated by the hands or under the authority and commission of the said Patriarch of Antioch and be appointed to the said See of Malankara by the said Patriarch and have the approval of the general body of the faithful in the said See;

(2) that the Metropolitan, Kathanars, and Edavagakars shall be obedient to the said Patriarch in all lawful things concerning the said Syrian Church;

(3) that the vicars and priests of the respective churches shall be appointed thereto by the said Metropolitan and by none other; and that the Metropolitan has power and authority to remove such vicars and priests and appoint others as and when he shall, as such Metropolitan, think fit;

(4) that the election of Kaikkars by the *yogams* respectively in the several churches shall be subject to the confirmation of the said Metropolitan, and that the said Kaikkars shall annually submit to the said Metropolitan true and faithful accounts of the receipts and disbursements of the income and properties of the respective churches, after having read the same before the assembled *yogam*;

(5) that the Metropolitan is entitled to receive fees called "Kymoothoo" for every marriage celebrated in the said churches.

(Judgment in His Highness the Raj's Court of Appeal in the Arthat Church case, p. 3).

deities. All these were prohibited by the *Synod of Diamper*, which laid it down that they sinned mortally in so doing. Under such circumstances they should prefer death to the submission to such ordeals¹.

Formerly the government of the Syrian Christians, both in temporal and spiritual matters, devolved on the bishop in whose diocese they belonged. Sometimes in fear of the judgment of the prelate in their controversies, they resorted to the rulers of the land for the redress of their grievances. This procedure was forbidden by the *Synod of Diamper* which allowed them to adopt this course only with the consent of the bishop. The same bishop in the *Synod* condemned usury and extortion, and allowed only 10 per cent. interest for the money lent, and encouraged uniform weights and measures.²

The Syrian Christians in former times used to consult Astrology, Magic, Hindu astrologers and their own superstitious priests for the auspicious days and hours, for marriage and the happiness or otherwise of the conjugal pair after the union. Further, on the wedding day, they used to make certain circles into which they used to put rice and perform certain superstitious ceremonies, and also make certain figures behind their doors and recite prayers with ceremonies all of which were intended to make the union happy. On the advice of the astrologers or fortune-tellers, matches were broken off and new ones were made.

They used to consult magicians, invite them to their houses, and through their help offer prayers and sacrifices to certain deities with a view to gain their ends. During sickness they used to send for them, perform some ceremonies for the recovery and restoration of their health or in case of theft to obtain a clue to the identity and whereabouts of the thief. Their services were requisitioned to cure madness, to remove the distempers of their cattle, to make their garden fruitful. All these were considered to be of diabolical origin and repugnant to the Christian religion³.

1. *Synod of Diamper Session IX, Decree XVI.*

2. Hough *The History of Christianity in India*, Vol. II, pp. 673, 674, 677 and 679.

3. *The Synod of Diamper, Session IX, Decrees VI, VII, VIII.*

In Act III, Decree XIV of the Synod of Diamper or Udayamperur, a book called *Parisman* or *Persian Medicine* which is full of sorceries is condemned. It is said to contain many superstitious exorcisms for the casting out of devils, mixing some godly words with others that are not intelligible. The Rev. G. P. Badger speaks of the Nestorians of Persia using "charms against the evil eye, the poison of reptiles and plants, the rot and other diseases in sheep, the tyranny of rulers, and the designs of wicked men; in which certain passages of Holy writ are profanely used." He gives some specimens and tells us, he has in his possession an entire volume of these charms. *Parisman* is probably a corruption of the Malayalam work "Prasnum," astrology or astrological calculations.

Among the books likewise condemned by the Synod were the *Book of Lots* and the *Ring of Solomon*. The first of these is said to have been a small manual consulted by the Syrians of former days before they entered on any formal undertaking. Its Malayalam name is *Wapustakom*. It was opened at random: and by the favourable or unfavourable character of the first passage that met the eye, future action was determined. It had certain superstitious figures drawn in it. The *Ring of Solomon* was a spurious and pretentious work called *Ascks-de-Solomon*. It contains certain sententious sayings some of which are said to be of questionable morality; but had Solomon's name appended to give them currency.¹

This is somewhat like the fate book of Napoleon to predict coming events. It is in Syriac and contains forty-nine statements; so that a person who desires to know what he wants, has to consult a number out of the 49. The prediction referring to the number will satisfy his purpose. The following directions in this connection have to be observed. First mark the sign of the Cross, then recite the Lord's prayer, A. V. Mary and creed and then seek their aid for enlightenment. Then have a person to select a number out of the 49. The prediction referring to that number will be what he may like to know.

1. Whitehouse. *Lingerings of Light in a Dark Land*, pp. 50, 112.

൧. ദാവീദിനെ ശാവുലിൽ നിന്നു രക്ഷിച്ചതു പോലെ ദൈവമായ കർത്താവു നിന്നൊടു കൂടെ ഇരുന്ന സകല ദോഷങ്ങളിൽ നിന്നും നിന്നെ രക്ഷിക്കും.

1. As the Lord saved David from the hands of Saul, so will He save thee from all calamities. Trust that thou wilt have the Divine help.

൨. നീ ഇപ്പോൾ ഈ കാര്യം ധൃതിയോടെ പ്രവൃത്തിക്കരുത. ജീവൻ ലഭിക്കുന്നതു ദൈവത്തിൽ നിന്നാകുന്നു.

2. Do not act hastily in this matter. The Lord will help thee in obtaining thy life.

൩. മനുഷ്യ! നിന്റെ വിചാരം വെള്ളത്തിന്നു ദാഹിച്ചിരുന്നതു ദൈവം ജലാശയത്തെ തുറന്നു കടിപ്പിച്ചതുപോലെ ഭൂമിയുടെ സുഗന്ധമാകുന്നു. അപ്രകാരം തന്നെ നീ ഈ കാര്യത്തിൽ സന്തോഷിക്കും.

3. Thy thoughts are like parched ground. Just as Lord may cool the ground by opening a spring, so wilt thou have pleasure and comfort in the matter.

൪. നീ ചെല്ലുന്ന ശ്രമിക്കുന്നതിനെ ചെയ്യരുത. വിനയം സാത്താന്റെ കയ്യിൽ അകപ്പെടരുതെ സൂക്ഷിച്ചു ദൈവത്തോടു പ്രാർത്ഥിക്ക.

4. Thou shalt not do what thou thinkest. Be prudent and pray to God in order that thou mayest not get entangled in the devil's net.

൫. വിരുന്നു കഴിക്കുന്നവർക്കും നായർട്ടിനു പുറപ്പെടുന്നവർക്കും വഴിയത്ര ചെയ്യുന്നവർക്കും അത യേശുമാകുന്നു. ഭാഷിച്ചു ചെയ്യവനെ കണ്ടുകിട്ടൂ, രോഗിയും സുഖപ്പെടും.

5. Entertainment of guests is not bad. To set out for angling is not bad. Walking through the road is also not bad. He who has escaped will be found out, and the patient will also get better.

൬. ഒന്നും ചെയ്യാതെ സൂക്ഷിച്ചുകൊൾക. നീ പുറത്തു പോകരുത. വീട്ടിൽ തന്നെ ഇരിക്കണം. തെരുവിലേക്കു പുറപ്പെടരുത. വ്യാജമായി ആണയിടുന്നവൻ ചരീ അയിച്ചുപോകും.

6. Be careful in what thou art going to do. Do not go out. Be at home. Do not go to the street. Do not swear. The swearer and the liar are liable to God's judgment.

6. നീറപ്പിടൻറയും സമാധാനത്തിൻറയും ഭൃത്യൻ്റെ നീ
 ഞൻ കൂടെയുണ്ടെന്നു നീ ചൊല്ലിക്കുന്ന കാര്യത്തിൽ നീൻറ വഴി ഭയ
 കൂടാ. അതിന്നു വെണ്ടി ഉററ ശ്രമിക്കുക. ഭയപ്പെടേണ്ട. നീ അധിക
 മായി സന്തോഷിച്ചാൽ ഇടയാക്കും.

7. Lord will help thee. Thou wilt succeed in what thou
 thinkest. Fear not. Thou will be glad.

വ്യ. നീ ചൊല്ലിക്കുന്ന കാര്യം ഹർമ്മാദനം സപ്പത്തോടും
 ചെവി അടക്കപ്പെട്ട ആസ്പെസിനോടും ശരിയാകുന്നു. നീ അതി
 നോട അടുത്താൽ നിനക്കു ഒരു ആശ്വാസവും ഉണ്ടാകയില്ല.

8. What thou thinkest is dangerous. Thou wilt have no
 relief, if thou approach it.

ന. ഭയവന്ന ഒരു വസ്തു സ്വർഗ്ഗീയമാകുമ്പോൾ അറൻ സ
 തോഷിക്കുന്നതു ചൊല്ലെ നീ സന്തോഷിക്കും. ഇതു സംഭവിച്ച ഉട
 നടി സംഭവിക്കുമെന്നു ഞാൻ നിന്നോട പറഞ്ഞു. നീൻറ വീടു
 വിട്ടു ചുറ്റു ചെടികളു. വിദേശ സഞ്ചാരം ചെയ്യരുത.

9. A man feels glad when he gets possession of a property.
 I tell you that you will have similar feeling of gladness. Thou
 shalt not go out of the house, nor set out on a long journey

൧൦. നാലു കാരണങ്ങൾ നിമിത്തം ഒരു സ്ഥലത്തെക്കു നീ
 പുറപ്പെടരുത. ദൈവം ഭയവൻറ നാശത്തിൻറ തിരവിലെടു
 ത്തതായിരുന്നു. നീ ദേഹിമാക്കും ധർമ്മം കൊടുക്കുക, രക്ഷപ്പെടും.

10. On four particular reasons thou shouldst not go out.
 God is never pleased in the destruction of man. So protect
 thyself by giving alms to the poor.

൧൧. ദൂര ദേശങ്ങളിൽ സംഭവിക്കുന്നവയെ നീ അറിയാനിട
 യകും. നീ വിചാരിക്കാത്ത സ്ഥലത്തു നീന്നു നീണക്കു ഗുണമുണ്ടാ
 കും. സന്തോഷകരമായ സംഭവങ്ങൾ നീ കേൾക്കും. നീ ആശ്ര
 ഘിക്കുന്നതു ദൈവത്തിൽ നിന്നു നിന്നക്കു ലഭിക്കും.

11. Thou wilt hear of what happens in a distant country
 Thou wilt be benefited in what thou thinkest. Thou wilt hear
 of glad news. The Lord will give thee what thou seekest for.

൧൨. നീ വളരെ പ്രാവല്യമുള്ള കിരീടത്തോടു സദൃശമാകു
 ന്നു. ദൈവത്തിൻറ നന്മകളിൽനിന്നു നീ മുങ്ങപ്പെടുകയില്ല.
 ഞൻ കാര്യത്തിൽ നീ ഭയപ്പെടേണ്ട. അതു ക്ഷണത്തിൽ സാധിക്കും.

12. God's blessings to thee will be like the most hand-
 some crown. Thou wilt be blessed by the Lord. Thou shalt
 easily achieve this thing.

൧൩. ആട ചെന്നായെടു എതുപ്ലാൻ ആഗ്രഹിച്ചു വൃഥാ ശ്രമിക്കുന്നു. ആടിന സഹായമില്ലാത്തതുകൊണ്ടു അത വീണുപൊകും. നീ ഭയം കാര്യത്തിൽ നിന്നെത്തന്നെ സൂക്ഷിച്ചുകൊൾക.

13. The goat wishes to fight with the wolf. Its attempts are in vain. Being helpless, it is baffled. Be on your guard in this matter.

൧൪. നിന്റെ നല്ല ആഗ്രഹം കുറേ കഴിഞ്ഞിട്ടു സായുധമാകും. അതിന്റെ സഹായം ഭൂതത്തിലാകുന്നു. നീ പോകുന്നെടത്തെയും ദൈവം നിന്റെ കൂടെയുണ്ടു. നീ ആഗ്രഹിക്കുന്നതെല്ലാം ശുഭമാണ്തന്നെ. നിന്റെ ശരണം ദൈവത്തിലിരിക്കണം.

14. Thou wilt succeed in thy ambition, after a short time. It is now at a distance. Wherever thou goest, the Lord is with thee. Thy desire in ail shall be fulfilled. Place all thy wishes at the disposal of God.

൧൫. ദൈവം ക്രോധത്തിൽനിന്നു നിന്നെ രക്ഷിക്കുകയും ശരിയായ വഴി നേടുന്ന കാരണങ്ങളെയും ചെയ്യും. അവൻ അവകടത്തിൽനിന്നു നിന്നെ ഒഴിക്കുകയും നിന്റെ ജീവനുള്ള നാളെല്ലാം നിന്നെ സഹായിച്ചിരിക്കുകയും ചെയ്യും.

15. God saves thee from anger. He shows thee the right path. He will protect thee from evil, and will do so throughout your life time.

൧൬. ദീർഘകാല വേഗം പ്രസാദിച്ചിടും. വഴിയത്രക്കായ്ക്കും സമുദ്രയാത്രക്കായ്ക്കും ഒരു അവകടവും ഭവിക്കയില്ല. കാണാതെപോയവനെ കണ്ടുകിട്ടും. റൊഗി സുഖപ്പെടും.

16. Patience for a long period in the midst of adversity, will console thee. No evil shall befall the man who goes on a long journey on land and sea. He, who could not be found out, would be found out. The patient will get better.

൧൭. കച്ചവടത്തിൽനിന്നും ആണകളിൽനിന്നും നൂണെത്തുന്ന സൂക്ഷിച്ചുകൊൾക. നിന്റെ തലയും തടിയും കരിയ്ക്കരുത. ജനിക്കുന്നവൻ ജീവിക്കയില്ല.

17. Be careful in trade and in swearing. Thou shouldst not shave thy head and beard. The one that is born shall not live.

൧൮. എല്ലാ കച്ചവടത്തിനും വിപ്ലവനവനും വാണിജ്യനവനും വേണം. ജനിക്കുന്നവൻ ജീവിക്കും. ഒടി കളിച്ചുപോയവനെ ജീവനൊടു കണ്ടെത്തും.

18. In all merchandise, there must be buyers and sellers. The one that is born lives. The fugitive shall be found out.

മൻ. ഇന്ന നീ പൂർണ്ണസ്ഥാനത്തെ പ്രാപിക്കും. നിന്റെ പത്രനെ വിദ്യാലയത്തിലെക്കു അയക്കുക. കല്യാണം കഴിയുന്നവർക്കും അത കയാശ്ശമാകുന്നു. ഓടിച്ചേറ്റുചെയ്യാവുന്ന ജീവനോടെ കണ്ടെത്തും.

19. Thou wilt to-day reach a position of greatness. Send thy son to school. He will be fit to be a good bridegroom. The fugitive will be found out.

൨൦. മനുഷ്യൻ നിന്റെ വിചാരമഞ്ഞ കത്തി കെട്ടുവോ വൻ ഭാവിക്കുന്നു വിളക്കുപോലെ ഇരിക്കുന്നു. അതിൽ എണ്ണ കഴിച്ചാൽ തെളിഞ്ഞു കിട്ടും. അപ്രകാരംതന്നെ ഞാനും കായ്ത്താൽ നീ വൈയ്യപ്പെടുമെങ്കിലും വെടിക്കണ്ടു. നീ വിചരിക്കാത്ത സ്ഥലത്തു നിന്നു നിന്നുകൊണ്ടുണ്ടാകും.

20. Man's thoughts are like dim lights which will burn brighter by pouring oil. Gain power thus. Have no fear at all in this matter. Thou shalt have benefits from localities that thou doest not think of.

൨൧. നിരപ്പിന്റെയും സമധാനത്തിന്റെയും ദൂതൻ നിന്നെ എതിരേൽക്കും. നിന്റെ സകല ശത്രുക്കളെയും വൈരികളെയും ജയിക്കും ഞാനും കായ്ക്കുന്നതുകൊണ്ടു വെടിക്കണ്ടു. അതിനാൽ നിന്നുകൊണ്ടുണ്ടാകും.

21. Thou shalt be met by a messenger of peace and consolation. Thou shalt be a winner over thy enemies and those who trouble thee. Fear not in this matter. For thou wilt be a gainer in the end.

൨൨. നിന്റെ അയൽക്കാരുടെ നിന്റെ ബന്ധുക്കളും കൂടി നിന്നുകൊണ്ടുണ്ടാകും. നിന്റെ സകല ശത്രുക്കളെയും വൈരികളെയും ജയിക്കും ഞാനും കായ്ക്കുന്നതുകൊണ്ടു വെടിക്കണ്ടു. അതിനാൽ നിന്നുകൊണ്ടുണ്ടാകും.

22. Thy close relatives and neighbours will dig a deep pit for thee. They speak ill of thee. Separate thyself from them.

൨൩. ബന്ധിക്കപ്പെട്ടവർക്കും അടിയും നിരോധിക്കപ്പെട്ടവർക്കും ജയവും ഉണ്ടാകും. കാരാഗൃഹം നിന്റെ മുമ്പാകെ തുറക്കപ്പെടും. നീ വഴിയത്ര ചെയ്യുന്നവെങ്കിൽ സമാധാനത്തോടെ വോഴ്ത്താൻ കഴിയും. ദൈവം ഉപദ്രവങ്ങളിൽ നിന്നു നിന്നെ ധാതുക്കൊണ്ടും. നിന്നുകൊണ്ടുണ്ടാകും. വ്യവഹാരമുണ്ടാകിൽ നീ ജയിക്കും.

23. Those that are bound shall be let loose. Prison room shall be opened. Go in peace when thou walkest through

the road. God will save thee from danger. Thou shalt be a winner over thy enemies.

൨൪. നിന്റെ തൊപ്പിൽ നിന്ന മുന്തിരിക്കല വരിപ്പാൻ
ഖലപ്പെടേണ്ട. അത മുക്കുന്നതു വരെ താമസിക്കുക. പിന്നീട്
സന്തോഷത്തോടെ പഠിക്കാം. ദൂര ദേശത്തു നിന്ന ഹൃദയത്തുകൾ
വരികയും ചെയ്യും.

24. Thou shalt not be hasty in plucking grapes from
thy vineyard. Be patient until they are ripe. Thou canst
then pluck grapes with pleasure. Thou shalt get letters from
a distant country.

൨൫. നീ പ്രവേശിക്കുമ്പോൾ നിന്നു കായി ചാതിലുകൾ
തുറക്കപ്പെട്ടിരിക്കും. ഇത കഴിയ്ക്കുന്നതിൽ നിന്നു കരുണയുണ്ടാക്കി
പെടിക്കൊണ്ടു, ഉറപ്പു ശ്രമിക്കുക. നീ സന്തോഷം കൊണ്ടു നിറയും.

25. Doors will be opened as thou enterest in. If thou
desirest to gain the object, fear not. Try thy best. Thy heart
will be filled with joy.

൨൬. നീ വെഗം നടക്കുന്നു. നിന്റെ കാലുകൾ കൊണ്ടു
അതു വെഗം ഓടുന്നു. ഇതിന്റെ ആഘാതത്തിൽ ഒരു വലിയ തട
സം ഉണ്ടു. ബുദ്ധിയോടെ നോക്കുന്നതായാൽ നിന്നു ദോഷം
വരികയില്ല. നഷ്ടം സംഭവിക്കുകയില്ല.

26. Walk fast. Thy legs run fast. There will be an
obstacle at the outset. If thou art wise, no danger nor mis-
fortune shall befall thee. Thou wilt incur no loss.

൨൭. ഇനി നിന്റെ ഹൃദയത്തിൽ നിന്നു ദുഃഖത്തെ നീക്കി
ക്കളക. ഇതിനെ സംബന്ധിച്ചു വ്യസനിക്കേണ്ട. അതിന്നു മെൽ
ഗതിയുണ്ടാകും. ദൈവം നിന്റെ കൂടെയുണ്ടു.

27. Be free from grief in this matter. Thou wilt win,
God is with thee.

൨൮. മനുഷ്യ! നിന്നു ദൈവത്തിൽ ശരണമുണ്ടായാകി
കണം. ഇത കഴിയ്ക്കും പ്രവൃത്തിക്കാരതെ സൂക്ഷിച്ചു കൊള്ളുക. എന്തെ
ന്നാൽ നിന്റെ വഴിയെ സിംഹം പതിയുകുന്നു.

28. O Man! Seek divine help. Be careful. Do not do
anything. Be quiet. There is a lion in thy path.

൨൯. ഇത സംഗതി അഴുക്കു വെള്ളത്തിൽ കിടക്കുന്നതും ഹൃ
ദയത്തിൽ ദുഃഖവും വ്യസനവും നിറഞ്ഞു നില്ക്കുന്നതും ദൈവത്തോടെ
നിലവിളിക്കുന്നതുമായ മണ്ഡലത്തോടെ സമുദ്രമാകുന്നു. ദൈവം
നിന്റെ നിലവിളി കെട്ടു അഴുക്കു വെള്ളത്തിൽ നന്നു നല്ല വെള്ള

ത്തിലെക്കാക്കി അതുപോലെ തന്നെ നിന്നെയും മുഖത്തിൽ നിന്ന ആശ്വാസത്തിലെക്കാക്കും.

29. Thou art like a fish in dirty water like one in great grief with loud prayers to God. The Lord relieves the fish by removal to pure water. So will he relieve and comfort thee from grief.

൩൦. മനുഷ്യ! നീ വിചാരിക്കുന്ന സംഗതി വാറമെൽ തന്റെ ഭവനം വണിത ജ്ഞാനിയായ മനുഷ്യനോടേ സദൃശമാകുന്നു. മഴ വെള്ളം വെള്ളം വെള്ളം വെള്ളം. കാരാതി ആ ഭവനത്തിൽ അടിച്ചു. അതിന്റെ അടിസ്ഥാനം വാറമെൽ ആയിരുന്നതു കൊണ്ടു അതു വീണില്ല. അപ്രകാരം തന്നെ നീ ഈ കാര്യത്തിൽ പെടിക്കൊണ്ടു. എന്തെന്നാൽ ദൈവം നിന്റെ കൂടെയുണ്ടു.

30. Oh Man! Thy act is like a house built on a rock, because it is firmly situated, and is never shaken by rain and storm.

൩൧. നീ വിചാരിക്കുന്ന സംഗതി മണലിന്റെ തന്റെ ഭവനം വണിത ക്ഷോഭനായ മനുഷ്യനോടേ സദൃശമാകുന്നു. മഴ വെള്ളം വെള്ളം വെള്ളം, കാരാതി ആ ഭവനത്തിന്റെ അടിച്ചു. അതു വീണു. അതിന്റെ വീഴ്ച വലുതായിരുന്നു. നീ ദൈവത്തിൽ ശരണപ്പെടുക. നിന്റെ ശത്രുക്കളിൽ നിന്ന അവൻ നിന്നെ രക്ഷിക്കും.

31. Thy act is like that of a man who built a house on a sandy ground liable to destruction by storm and flood, This will be the fate of thy act. Serve thy God, and he will help thee.

൩൨. കർത്താവിന്റെ മുതൽ ഈ ലോകത്തിൽ നിന്റെ കൂടെയിരുന്ന സകലത്തിലും നിന്റെ ദുസ്വാദക വഴിയെ ഭേദിക്കും. എന്തെന്നാൽ കർത്താവിന്റെ സന്നിധിയിൽ നിന്ന നിന്റെ വഴികൾ ഭേദപ്പെടുമെന്നു. ഈ കാര്യത്തിൽ തിന്മപ്പെട്ടവന്റെ ഉപായ തന്ത്രങ്ങൾ നിമിത്തം ഭയപ്പെടേണ്ടു. എന്തെന്നാൽ കാര്യം സാധിച്ചു തന്നെയിരിക്കുന്നു.

32. The angel of God is with thee in this world. He will remove the difficulties in front of thy path in all things, because he has already made thy paths smooth. Fear not of the tricks of the bad man, for he is in thy clutches.

൩൩. ഇതിൽ നിന്നു സ്വാതന്ത്ര്യം ലഭിച്ചാൻ ആശ്ചര്യമെന്നു. അതിനാൽ അസാധ്യമെന്നു. ഈ സംഗതിയാൽ നീ ഭയപ്പെടേണ്ടിയിരിക്കുന്നു. തന്നെമിത്തം സൂക്ഷിക്കു. അതു പ്രവൃത്തിക്കരുതു.

33. Thou wishest to be free from it. It is possible for thee. Thou art in difficulties in this matter. Be careful. Do not do that.

൩൪. ഈ കാഴ്ചയിൽ ദുഃഖിക്കത്തക്കതും വ്യസനിക്കത്തക്കതുമായി നോമില്ല. എന്തെന്നാൽ കഴപ്പും നീങ്ങിപ്പോയിരിക്കുന്നു. നിന്റെ ബന്ധുക്കൾക്കു പകരം ദൈവം നിന്റെ ബന്ധുവായിരിക്കും അവൻ കരുണയുടെ ഭംഗാരം നിന്നെക്കു തുറന്ന തരികയും നിന്റെ ഹൃദയത്തിൽ നിന്ന വ്യസനത്തെ നീക്കുകയും ചെയ്യും.

34. There is nothing to feel sorry for and be pained at this, for the evils are over. God is thy relative instead of being with thy relatives. He will open the treasury. He will remove the pain in thy heart.

൩൫. കഠിനശ്രമം ചെയ്യാതെ. ബലഹീനനാകുന്നു. നീ വിലാസിക്കണമെന്നു നിന്ന അതിനെ കാണാനിടയാകും. സ്വപ്ന കാലം ദീർഘകാലംയാടിക്കൊണ്ട് നീണക്കരുശ്യാസം ലഭിക്കും. എന്തെന്നാൽ നിന്നെ സഹായിപ്പാൻ ദൈവത്തിന്നു തിരുവിഷ്ണുക്കൾ.

35. Be patient for a while. Try to see from the place of thy thought. Be patient for a long while, and you will get comfort; because God likes to help thee in thy actions.

൩൬. കഠിനശ്രമം ചെയ്യാതെ നിന്നെ ഉപദ്രവമുണ്ടാകും. യഥാവസരത്തിൽ ഇതിനെ നീ പ്രവർത്തിക്കരുത. നിന്നെ മുമ്പിൽ വാതിൽ തുറക്കപ്പെടും. നീ പ്രശംസിക്കരുത. സ്വപ്നം താമസിക്കുക. ബലഹീനനാകുന്നു.

36. If thou makest strong efforts, thou wilt be in trouble. Do not act at any opportunity. The door will be opened before thee. Do not praise. Keep patience. Be not hasty.

൩൭. ജ്ഞാനം, തിരിച്ചറിവ്, പരിശ്രമശീലം, എന്നീ സൂക്തങ്ങൾ കൊണ്ടു നീയും നിന്റെ സമസൃഷ്ടിയായ മറ്റുള്ളവരും ദൈവം ചെയ്തുകൊണ്ടുവന്നാൽ അനുഗ്രഹിക്കപ്പെട്ടിരിക്കുന്നു എന്നു നീ അറിഞ്ഞുകൊൾക, മനുഷ്യ! നീ ആഗ്രഹിക്കുന്നതു ദൈവത്തിൽനിന്നു നിന്നെ ലഭിക്കും. അവൻ നിന്നെ സഹായിച്ചായിരിക്കുകയും ചെയ്യും.

37. God equally blesses thee and others who are wise, discriminative, patient. Know this. Impart knowledge and wisdom to all. Thou shalt have what thou seekest for. God will help thee.

൩൮. നീ ആഗ്രഹിക്കുന്ന കാര്യം രാജമൊതിരംകൊണ്ടു മുദ്രയിട്ടിരിക്കുന്ന സമാധാനത്തിന്റെ ലെഖനമാകുന്നു എന്തെന്നാൽ ഈ കാഴ്ചയിൽ നിന്നും സമാധാനവും ഉണ്ടു, അതിലേക്കു തിരിയുന്നവനെ വലിയ സന്തോഷമുണ്ടാകും.

38. Thy act is like the writing of peace on a royal seal attached to a ring. For there is a peace and comfort in it. He whom you wish to see will be cheerful towards you.

൩൯. നീ കൂടുതൽ പ്രവർത്തിക്കുന്നതിൽ സന്തോഷിക്കുന്ന മനുഷ്യനോട സദൃശനാകുന്നു. കാണാതെ വെറുത്തു കണ്ടുകിട്ടും, രോഗം സുഖപ്പെടും. ജീവിക്കുന്നവൻ വചിയ വാനായ്കയും ചെയ്യും.

39. Thou art like the man who wishes to work in company with others. What was invisible would be found out. A sick man will become healthy. One that is born becomes great in time.

൪൦. നീതിമന്മാരുടെയും സഹായമില്ലാത്തവരുടെയും ശരണം കർത്താവു കുന്നു. ശൊഭയുള്ള കിരീടവും സൽഗുണവും നീണക്കു സിദ്ധിക്കും. ഇനി ദൈവത്തിൽ ശരണപ്പെട്ടു ശക്തിപ്രാപിക്കുക. ആരെയും നിരാശപ്പെടുത്തരുത. എന്തെന്നാൽ ദൈവം നിന്റെ സഹായി ആകുന്നു. അവൻ നിന്റെ കരവിനെ പരിഹരിക്കും.

40. The Lord assists the helpless and the just. Thou wilt secure the bright crown and good character. The Lord will bestow strength to those who seek his help. Do not deprive others of their ambition, for he is on thy side. He will remove all thy defects.

൪൧. മനുഷ്യ! ശത്രുക്കൾ നെരിടുന്നതായ ഇത വഴിയിൽ കൂടി നീ വെറുക്കരുത. നീ വിചാരിക്കുന്ന കാര്യം ദൈവത്തിന്റെതാണെന്ന വിശ്വസിച്ചു ആഗ്രഹിക്കുന്നതെല്ലാം ഭയംകൂടാതെ പ്രവർത്തിക്കുക. എന്തെന്നാൽ കർത്താവു നീ മൂലം ശുഭമുണ്ടാക്കും.

41. Oh man! Do not walk through the path through which thy enemies meet thee. The acts that thou thinkest of are his. Trust in God, and he will help thee in all thy deeds. Act boldly in all that thou wishest to do. God is on thy side.

൪൨. നിന്റെ മനസ്സു ഭിന്നിച്ചിരിക്കുന്നതുകൊണ്ടു നീ ആഗ്രഹിക്കുന്ന കാര്യം ഇല്ലാതെ സാധിക്കുന്നതല്ല. നീണക്കു നഷ്ടമേകരുതെ. എന്തെന്നാൽ കർത്താവു നീ സഹായം പ്രവർത്തിക്കരുത.

42. Thou dost not succeed in getting what thou art seeking for; for thy thoughts are full of doubts. Do not act, or thou mightest land in loss.

൪൩. കണ്ടാലും വഴിയാത്ര ചെയ്യാൻതക്ക ദിവസം ദൈവം നിന്റെ മുമ്പിൽ അതിനെ ശുഭമാക്കും. ആശ്വാസവും സന്തോഷവും നിന്നെ തിരിച്ചു നൽകും. നീ സമാധാനത്തോടെ ത്വരിച്ചു വരികയും നിന്റെ സഹോദരന്മാരെ എല്ലാവരെയും സന്തോഷിപ്പിക്കയും നിന്റെ കർത്താവിനെ സ്തുതിക്കുകയും ചെയ്യും.

43. Mayst thou see the present time to be an auspicious one for setting out on a journey. The Lord will give thee

victory. Comfort and joy will accompany thee. Thou wilt return in peace and with joy which will give pleasure to all thy brothers. Thou shalt then praise thy Lord.

൪൪. അവർ നിന്നെക്കാൾ ഖലവാന്മാരും കഠിനന്മാരും ആകുന്നു. ദൈവനോട് നീ എത്രത്താൽ അവൻ നിന്നെ ജയിക്കും. അതുകൊണ്ടു നീ അടങ്ങിയിരിക്ക. ആരോടും ഒന്നും പറയരുത. എന്തെന്നാൽ സംസാരിക്കുന്നതിനെക്കാൾ മെഴനമായിരിക്കുന്നതു ഉത്തമമാകുന്നു.

44. They are stronger than thee. Thou shalt be defeated, if thou goest against another. Be quiet. Speech is silver, but silence is gold.

൪൫. കാത്തിരിക്കുന്ന ആന്മാക്കൾക്കു തത്സമയത്തു ആശ്വാസം ലഭിക്കും. നീ ആശ്രയിക്കുന്ന കാര്യത്തിൽ മെൽഗതിയുണ്ടാകും. ദൈവത്തിൽനിന്നു സഹായവും പ്രയോജനവും നീണ്ടുകൊള്ളുക.

45. There will be great peace of mind to those who have been waiting for it. What you are seeking for, thou shalt achieve. Thou shalt receive the joy and benefits from him.

൪൬. ബന്ധിക്കപ്പെട്ടവഴി ദൈവ തിരുസന്നിധിയിൽനിന്നു തുറക്കപ്പെട്ടു. നിന്റെ അയൽക്കാരുടെ നിന്റെ ബന്ധുക്കളും നിന്നോടു വളരെ വിരോധമായിരിക്കുന്നു. ദൈവം നിന്റെ മുന്നിൽനിന്നു അവരെ ആട്ടിക്കളകയും എല്ലാറ്റും നീണ്ടുകൊടുക്കുന്ന സഹായിയായിരിക്കയും ചെയ്യും.

46. The ways of those that are in obstruction were free before God. Thy relatives and neighbours shall be thy enemies, and yet they will be driven by God, in thy presence. He will always help thee.

൪൭. മനുഷ്യനിൽ ശരണപ്പെടുന്നതിനെക്കാൾ കർത്താവിൽ ശരണപ്പെടുന്നതു ഉത്തമമാകുന്നു. ദൈവത്തെ ആശ്രയിക്കുന്ന മനുഷ്യൻ ഭാഗ്യവാൻ. ഭ്രഷ്ടർവിയെപ്പറ്റി നീ ഭയപ്പെടേണ്ട. ഈ കാര്യത്തിൽ ചഞ്ചലപ്പെടുകയും വേണ്ട. ദൈവം നിന്റെ കൂടെയുണ്ടു.

47. It is better to serve God, than to depend upon man. They that serve God shall be happy. Fear not those who speak ill of thee. Do not fear in this matter. God is with thee.

൪൮. ദൈവം മനുഷ്യ മക്കൾക്കു തന്റെ കൃപയെ വെളിപ്പെടുത്തി കാണിച്ചു. അവന്റെ വചനങ്ങൾ സ്ഥിരമുള്ളവയും വ്യാജമില്ലാത്തവയും ആകുന്നു. നീയും വ്യാജത്തിൽനിന്നു നിന്നെ സൂക്ഷിക്കുക.

മുക്തമാകും. ദൈവമനുഷ്യരിൽനിന്നും നീ ആശ്രയിച്ചു കിട്ടും ഇ
പ്പോൾ പ്രവർത്തിക്കുന്നത വിചിതമല്ല.

48. God has displayed his mercy to his sons (men). His words are firm and perpetual. Be careful from deceit. Do not be quiet. What thou art going to do, is not beneficial to thee.

രേ. ദൈവം മനുഷ്യർക്കു നല്ല ശരണം കൊടുക്കുന്നു. നീ ദുഃഖിക്കേണ്ട. നിന്നുവേണ്ടി ഒരു കിരീടം ഒരുക്കപ്പെട്ടിരിക്കുന്നു. അതു നിന്നു കിട്ടിക്കൊള്ള. നിന്നു എതിരായി നില്ക്കുന്നവരുടെയും നീ ഇരിക്കും. അവർ നിന്നെ അമർപ്പിച്ചുവെങ്കിലും ത്രമിക്കുന്നു. എന്നാൽ കർത്താവു നിന്റെ സഹായക്കാരനാകയാൽ അവർക്കു അതു സാധ്യമാകാൻ കഴിയില്ല.

49. God gives good help to man. Do not feel sorry for it, because the crown for thee is made ready. Thou shalt win it. Thou shalt win those who are against you. The net is cast for thee to be entangled in. But they cannot succeed. But God is thy Saviour.

[Those who depend upon this book must depend upon God and have faith in him.]

Even in these days some sections of the Syrians have faith in astrology, get horoscopes for new-born babies, just as Hindus do and make offerings in Hindu temples. Auspicious days are chosen for beginning important undertakings. Swearing by local Hindu deities has often come under my observation.

The doctrine of dreams is said to belong more to religion than to magic. There is a maxim that dreams go by contraries, and yet a popular dream interpretation has not been correctly made. Different nations make different dream interpretations. According to Moslem ideas, it is a good omen to dream something white or green or of water; but bad to dream of black or of red or of fire; a palm tree indicates an Arab, a peacock, a king; he who dreams of endeavouring to reach stars will live free at some great man's table.

Looking into the literature of dreams, it means that offensive odour means annoyance; washing the hands means freedom from anxieties; to embrace one's best beloved is very fortunate; to weep in sleep is a sign of joy. He who dreams of losing a tooth shall lose a friend; to follow bees betokens a gain; to be

married signifies that some kinsfolk are dead. To dream of death means happiness and long life. To dream of crossing a bride means you will have a good situation to seek after.

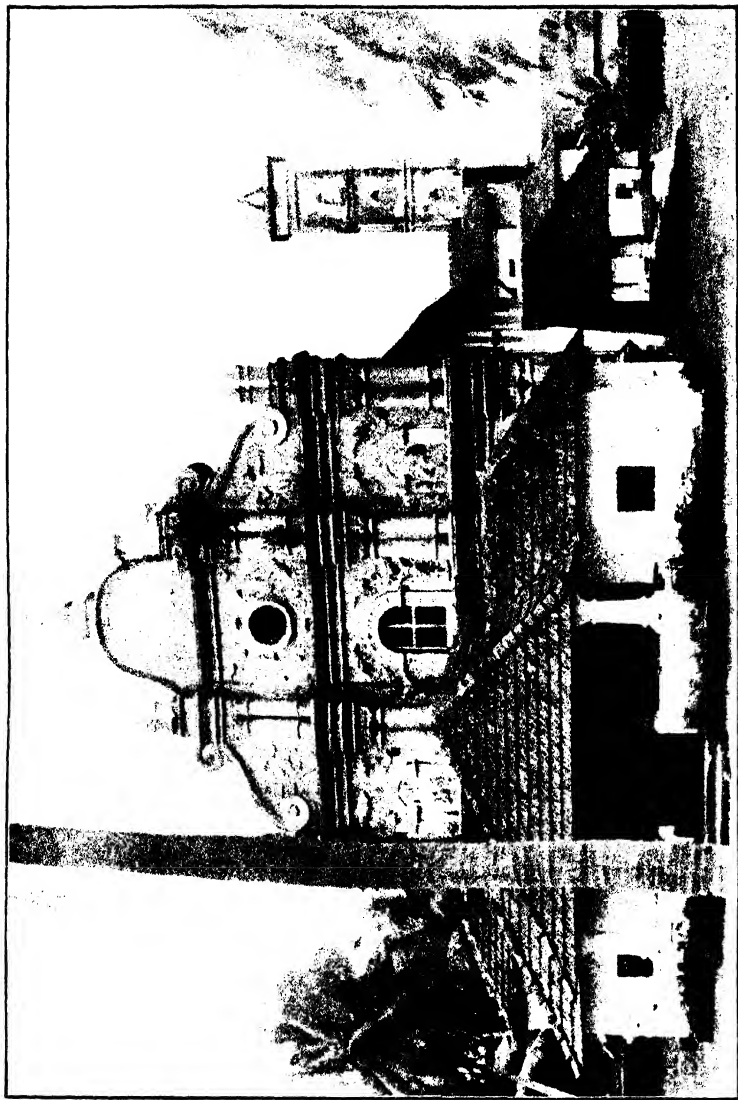
Dreaming of God or dreaming as if one is in prayer is said to be good. He who dreams of fresh water has his life prolonged; of dirty water, unhappiness in the family. If one sees the waves of the sea, crimes will be committed in the neighbourhood.

An account of the dreams current among the Syrian Christians and their interpretations are given herein and they may be found to be interesting.

| DREAMS | INTERPRETATIONS. |
|--|--|
| 1. The falling of a portion of the Church | Death of Bishop or Keshesha. |
| 2. Crying on seeing two persons quarrelling with each other | Sign of joy. |
| 3. The death of a Christian | Long life. |
| 4. A Christian sleeping in the midst of the dead. This appears to be an instance of sympathetic magic. | His own death. |
| 5. Flight of birds in the air (birds—doves) | Honesty and truthfulness |
| 6. A happy voyage in the open sea | Arrival at the safe destination. |
| 7. Searching of cloths by the children | Avarice. |
| 8. The sight of a person wearing rings | Right of adoption. |
| 9. The sight of a person dressed in white garments with a crocnet on his head | Sign of victory. |
| 10. The sight of a white bullock | Association with a priest. |
| 11. A person himself in nudity | Abandonment of all worldly pleasures. |
| 12. A person conscious of his flight in the air | Ascent of his soul to heaven. |
| 13. A person conscious of thread-like substances going out of his mouth | Removal of sins. |
| 14. Attack of ghosts while asleep | Defeat and weakness. |
| 15. Quarrelling amongst brothers and their abuse of one another | Their peace and friendship. Future peace and affection. |
| 16. Piety to the Messiah | Their sorrow. |

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| 17. Flight of kites in the air | Progress of knowledge. |
| 18. Sight of graves | Sign of old sins. |
| 19. The sight of a person seeing brothers serving God | Death of one amongst them. |
| 20. The observation of a sheep | Modesty and cleanliness. |
| 21. The sight of a goat | Filth and sin. |
| 22. Attack of a snake on a person | Hard fighting. |
| 23. Ghosts playing flutes in the guise of a man | Their hesitation due to his invincibility. |
| 24. Dreaming a man, observing fast, taking fish, meat and liquor | Sorrow until he awakes. Gets relief when he realises that it is merely a dream. |

According to a theory it is believed that the dream is a man's soul leaving his body and wandering in quest of things attractive to it. The working man must try to obtain lest his soul be troubled and quit the body altogether. In the lower range of culture it is taken for granted that man's apparition in a dream is a visit from his disembodied spirit, which the dreamers see when asleep. All dreams are construed into visits from the spirits of their diseased friends. One main reason of the practices of fasting penance and narcotising by drugs and other means bringing on morbid excitations is that patients may obtain the sight of spectral beings from whom they look to gain spiritual knowledge and even worldly power.



Pazhul Romo-Syrian Church, Cochin State.

CHAPTER X.

RELIGION.

A Church.—The Greek word ‘*ecclesia*’ or ‘church’ originally meant an assembly called together. Classical writers used the word to denote assemblies summoned by the public crier like those of the citizens of Athens. In the *Acts*, it was used both for a tumultuous ‘assembly’ (*Acts* xix, pp. 32-40) and for an assembly lawfully convened for public business (*Acts* xix, 39). In the *Old Testament* it signifies a certain congregation, and the Old Testament Church is called the Church in *Acts* vii, 38. *Hebrews* ii: 12. The Church in its highest conception is an ideal body, and in this sense consists of persons who have accepted the Divine call to repentance and faith. In other words, the name Church signifies an assembly of persons who profess faith in Christ, a walking according to the Gospel rule (*Acts* ii: 47; v: 11, xii: xv: 3, 22; *Cor.* xx: 28; 1 *Cor.* ii: x: 32). Individual churches are mentioned such as the Seven Churches in Asia, (*Rev.* i: iv: xi: etc.), churches in Galatia and Asia (*Cor.* xvi: 5, 19) and churches held in private houses (*Rom.* xvi: *Col.* iv: 5).

To the Catholics, this church of Christ is the Catholic Church under the government of St. Peter’s successor, the Bishop of Rome, because this church alone possesses, enjoys and shows forth all the four marks of God’s true church as pointed out in Scripture, and declared in the Nicene Creed in the words: “I believe in one holy Catholic and Apostolic Church.”

Catholicity.—Christ founded the Church for the salvation of the human race. He established it that it might preserve His revelation and dispense His grace to all nations. Hence it was necessary that it should be found in every land proclaiming his message to all men and communicating to them the means of grace. To this end “He laid on the Apostles the injunction to go and teach all nations.” The Church which owns the Roman pontiff as its supreme head extends its ministrations over the whole world. It owns its obligations to

preach the Gospel to all peoples. No other church attempts the task or can use the title of Catholic with any appearance of justification. The Catholic Church¹ of the present day is the same as the Catholic Church made up of the Apostles and their followers, and has, as a body, the same office, and the very same authority which Christ has given to them. The main characteristics of the Church are unity, holiness, universality and apostolicity.

The history of any particular church, says Hough, ought to consist of "its polity, its doctrines and its character;" because they constitute the chief objects of interest in all ecclesiastical records.²

The Syrian Church in India.

Judged by this standard, the Syrian Church is said to have been a daughter of the Primitive Church of Christ, and to have partaken of that alloy which too soon corrupted the profession of Christianity. Its polity was that of the Primitive Church since it was governed by bishops and served by the subordinate orders of priests and deacons: and this episcopal constitution had the sanction of the Apostles.

The architecture of the ancient Syrian Churches was always the same: they were formerly built long and narrow with low entrances having buttresses supporting the walls and sloping rooms, and were easily distinguished from those of any other sect by having the chancel higher than the nave instead of being lower as with the Protestants. The facade had small columns, but they were never carved externally with emblematical figures as some of those latter erections were. No bells were permitted to be rung from the belfries as the Hindus asserted that their gods in the neighbouring temples were disturbed by the noise. The building and the surrounding wall and the cross in front at a distance, partakes of the character of a Hindu style of building. They have so built their churches that in the profile, one always sees the porch, the nave and the chancel. The chancel has been described as a flattened tower, being square and always higher than the nave, which again is higher than the porch: and though built towards the east, the chancel lacks an east window. The western wall in modern days is adorned with plastered pillars and pinnacles, after the Portuguese fashion

Architecture.

1. Roman Catholicism; Ch. Wright, pp. 22-26.

2. Hough, *The History of Christianity in India*, Vol. II, p. 110.

and always shining white. The porch is sometimes fifty feet long, and is a place of general assembly and conversation. When the roofs have been re-tiled, the churches make a brilliant show against the dark green of the palm foliage amongst which they stand. There is a cross on every gable, and one rising from the centre of the four-roofed chancel tower; often it is of wrought iron in the Celtic shape. In high relief on the eastern and western walls of the church may be seen a cross supported by peacocks accompanied by various emblems, such as wheels, and in churches that have at any time been under Roman influence, statues of saints cut in stones and whitened like the rest are also found. Outside stands usually a large granite cross often 20 feet high on a basement containing small cups cut in the stone to serve as lamps on days of saints when it may be illuminated. A lofty wall of dark-red laterite with good coping surrounds the church-yard, but there are, or rather, were, when the missionaries first came in contact with the Syrians, no graves: the bones of the dead after a year's burial in the porch used to be taken up and thrown into a large well in a corner of the church-yard. A gate-house stands at the entrance of some churches, and there are often clergy-houses against the surrounding wall inside. At the west end of most of the churches, if not of all, is a gallery in which most of the bishops or clergy are expected to sleep, and there is a bed. There is also a small detached wooden room for the chief guest. In a few of the old churches the lamps used are similar to those in the synagogues of the Jews.

Inside these churches, there were galleries corresponding to the organ-lofts for the residence of unmarried priests. There were numerous crosses in various parts and one on the altar opposite which at the entrance of the chancel, a brass lamp, in which a light is always kept burning night and day, hangs from the roof.

Some of these ancient forms have been modified both with respect to worship, architecture, vestments and the method of performing the services, a short account of which is as follows:—The more modern churches are built in a style which are somewhat similar to those erected by the Jesuits with pointed arches and windows, circular and fretted ceilings over both the altar and choir while the beams are exposed to view. No images are allowed within them. But some of

them are adorned with paintings, which are said to be simply for ornamental purposes. There are three altars (which are termed thrones) in each church, the largest being at the east and within the chancel, covered with a white cloth, having a cross on it. The chancel is raised two steps higher than the body of the church. Before it hangs a veil, so that if necessary, it can be concealed from the congregation. Near the chancels are the bells used in honour of the host. Crucifixes are placed on the altars and in various parts of the building, some of them being plain, others adorned with or composed of gold, silver, wood or stone.

The following causes may violate and make the church impure and consequently render it unfit for worship. They are the shedding of human blood in the church caused by murder, fighting or otherwise, the burial of a person excommunicated from the church, the burial of an infidel, and the consecration of a church by an excommunicated bishop. Under such circumstances, the bishop or the vicar can consecrate it with prayers and ceremonies contained in the Roman ceremonial translated into Syriac. In the cases above mentioned the church-yard is also violated. In the case of the burial of an infidel, the walls have to be scraped.

In former times it was a custom for sick persons, out of devotion, to lie in churches "with their wives and families for several days hoping thereby to cure them of their distempers." The Synod of Diamper in its Decree XXXI of Session VIII, forbade it, on the consideration that the consecrated churches should not be defiled. The Synod declared that the sick might either lie at home in their own houses, or reside in houses close to the churches, or in the porches thereof, but never within them.¹

In former times churches were often robbed of the poor's box, as they were not opened for many years. The Synod in its Decree XXVI of Session VIII, chose four substantial and conscientious men to be overseers of the poor and to take care of the church, and these men should open the box at the end of every year, take out all the 'alms' found therein, and have them entered in a book by one of the overseers. The said alms should then be kept in a chest provided with three different locks and keys. One of the keys should be in

1. Hough. *The History of Christianity in India*, Vol. II, p. 663.



Interior View of the Angamali Church, Travancore State.

possession of the vicar, the rest with two overseers. The scrivener should have the account of the money obtained and the expenses incurred in connection with the church. The chest should be opened only in the presence of all of them. The Metropolitan was instructed to see that these directions were strictly carried out.¹

The Romo Syrians use the Chaldean liturgy. Their religious routine consists in the worship of one true God (The Father, the Son and the Holy Ghost) with prayers and prostrations three times a day and a special prayer at night to the Almighty, Blessed Virgin, and the saints, in which all the members of the family join. Similar prayers are offered both when they go to bed at night, and rise up in the morning, before and after meals, and also when they go to and return from work.

Concerning prayer, it is said that it is not only a counsel, but a divine precept: "watch ye and pray that ye enter not into temptation." (Matt. xvi. 41). "We ought always to pray and not to faint." (Luke xvii). Therefore prayer should not be neglected to any length of time, because the omission of it is not only dangerous, but a grievous sin. It should be recited with devotion and attention and with confidence and humility. It is said that Christians ought not to be disheartened when the favour is delayed, but should recall to mind these words of Christ: "Ask, and it shall be given you; seek and you shall find; knock and it shall be opened to you." (Matt. vii.) "In prayer we raise up our hands and hearts to God," that is, we express to Him our feelings and wants and petition for His assistance. Without prayer, the Christians cannot receive their sacraments worthily. Without prayer they cannot persevere. The Catholics observe the seven sacraments, namely, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order and Matrimony.

A sacrament is, 'an outward sign of inward grace ordained by Christ by which grace is given to our souls.' It may be better defined 'as an outward sign of a corresponding invisible grace, ordained by Jesus Christ as a permanent means in the church, and which by virtue of Christ's infinite merits

1. Hough, *The History of Christianity in India*, Vol. II, pp. 659-60

has power to convey to the worthy receiver the grace which it signifies.' The sacraments are only for those who have been made members of His church by baptism, and no others are capable of receiving them. They may be explained in the shortest way:—Baptism makes the people Christians. Confirmation makes the Christians soldiers of church. Holy Eucharist feeds the souls of Christians. Penance forgives the sins of Christians. Extreme Unction helps the sick. Holy order makes bishops and priests. Matrimony marries people.

A short account of Baptism and Matrimony has been already given. An attempt to give a similar account of the rest is beyond the scope of the subject; but it may be found to be interesting to narrate how far these sacraments were observed by the Syrian Christians before the Synod of Diamper, and what Archbishop Menozes had done to strictly enforce them.

This is a second sacrament instituted by Lord Jesus in order to establish and confirm the Christians in the Faith. The matter of the sacrament is the Holy oil of Chrism made of the oil of the olive tree, signifying the light and purity of conscience and of balm which signifies the smell of a good name both mixed together and blessed by the hands of the Bishop. The forms are the words spoken by the Bishop when he dips his thumb into the said Chrism, making therewith the sign of the Cross on the forehead of the person that is confirmed, saying, "I sign thee with the sign of the Cross, and do confirm thee with the Chrism of health, in the name of the Father, the Son and the Holy Ghost; to which the Bishop subjoins three holy and wholesome prayers, wherein he beseeches God to fill those that are confirmed with this divine spirit." The ordinary minister of confirmation is the Bishop, for though simple priests may perform several other functions, this can be done only by a Bishop. The Bishops are believed to be the successors of the Apostle by the imposition of whose hands the Holy Ghost was given. It is said that there has been no use, nor so much as knowledge of the Holy sacrament of confirmation among the Syrian Christians before the Synod of Diamper¹. The heretical prelates that governed them neglected to feed the people in a great many cases with

1. The Acts and Decrees of the Synod of Diamper, Session IV, Decree 4 pp. 572-3.

wholesome catholic food. Therefore the Synod decreed that those who had reached the age of reason ought to receive the Holy sacrament, and that all masters of families and others having the charge of children should, in duty bound, command their children and slaves to receive the said sacrament. Those who refused to do so were guilty of mortal sin. Therefore during the visitations of Metropolitan in the churches under him, all men and women had to be confirmed. Those that treated confirmation with contempt were to be excommunicated. Sponsors were also appointed in confirmation.¹

It is said that the Syrian Christians who lived out of towns and villages far away from Church Holy masses, used to attend Mass only once a year, on the three days before Lent. There were also many others who used to hear Mass twice or thrice in the year, and had therefore no opportunity of being instructed in the matter of Faith and Religion. The Synod made certain regulations by which all Christians that lived within two leagues of the Church, were to go to Mass at least once a month, and on the principal festivities of the Lord and Lady, and all such who were within one league were to go for Mass once a fortnight, and those that were in less than a league were to go on every Sunday and holiday. Transgressors after the third admonition were to be thrown out of the Church and priests were forbidden to go to their houses and give them cure or blessing.

The Syrian Christians were not in the habit of saying Mass for the dead. The Synod commanded that those who died with an inheritance of two thousand *tanams* should have five Masses for their souls, the remuneration for which were to be from a portion of their property for distribution among five priests. Where there was only one, the whole amount was given him. Now this saying of the Mass was a source of help to the faithful that were in the fires of purgatory after death.²

Directions were given for saying Mass and the Syrian Missals were altered in conformity to the doctrine of Rome. The Nestorian ceremony in the Mass was condemned, and the Missals of the Nestorians, Theodorus and Dioderus burnt.

1. and 2. The Acts and Decrees of the Synod of Diamper, Session IV, Decrees 3 and 4.

The Roman Mass was translated into Syriac. Among the other changes introduced by the Synod were, (1) the handling of the Holy vessel by the subdeacons only, (2) stole to be used only by deacons, (3) stamps to be made for the wafer or host used at Mass, or the kind of wine to be used in the Eucharist. The King of Portugal was to be entreated for the supply of sufficient quantity of wine annually for the above purpose. Stones of the altar had to be consecrated and cups provided. Ecclesiastical vestments were also provided in several poor churches.¹

This is the third sacrament in the order of spiritual life.

In veneration, sanctity and dignity it
Holy Eucharist,

is the first and the most excellent; for it is the real and substantial body and blood together with the soul and divinity of the Son of God, true God and the Son of man, the Saviour and Redeemer of Man.

The Holy Eucharist is to be celebrated in all churches on Thursday, after Trinity, Sunday either before or after Mass. All above the age of fourteen should take the sacrament at least once a year.

Jesus has said, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." It was decreed in the Synod of Diamper that every faithful Christian who has attained the age of fourteen more or less according to their confessor should think fit and women having capacity to know what they do at the age of twelve were obliged to receive this most holy sacrament of Eucharist once a year in Lent or at Easter from the hands of their own Vicar or Curate of their church, and that whoever did not receive it between the beginning of Lent and the second day after Easter should be declared excommunicated on the third Sunday, and be held as such until they had confessed and communicated. This sacrament should not be taken before confession, and it should be received fasting².

The custom of reserving the Eucharist in a sacred place is so ancient that even the Council of Nice recognised the usage, and the carrying of it to the sick and reserving it in churches is said to be conformable to equity and is enjoined in various councils. It is said to be a very ancient practice of the Catholic Church

¹ and ² Hough, *The History of Christianity in India, The Acts and Decrees of the Synod of Diamper, Session IV, Decrees 1 to 9*

At first, converts were Jews who were accustomed to the worship of the synagogue, and they, no doubt, continued it, making such changes as their new ideas suggested. They also continued to observe the Mosaic laws and the rites and customs sanctioned by tradition. Among these were two which were destined to develop into the chief rites of the Christian church—*Baptism and the common meal*. The common meal was not, strictly speaking, a religious ceremony among the Jews. It was required that at every meal certain blessings or thanksgivings should be uttered over the food and the rules prescribing what they should be are preserved in the Mishna. It is also believed that the blessings now used by orthodox Jews differ in form from those in use in Jesus's time. But Jesus had himself, at the last meal, which He ate with His disciples before His crucifixion, invested the simple ritual with a new significance. After pronouncing the usual blessings over the wine, He said: "This is my blood of the covenant," which is shed for many, and in like manner He said of the bread: "This is my body". It is probable that by this act, Jesus transformed the ordinary Jewish meal with its customary blessings into the common meal—"Love-feast"—which was from the beginning the chief religious service of the Christian church, and which at a very early date received the name of Eucharist or thanksgiving.

From the very beginning the Eucharist has been associated in the minds of Christians with the sustenance and renewal of the spiritual life much as the body is by food and drink. Even in the *Didache* which is recognised by many scholars as one of the oldest Christian documents, which is believed to have been written in Jerusalem before the year 70 A. D. the idea of spiritual food and drink is found in the prayer offered after the Eucharist meal: "We thank Thee Holy Father, for the holy name which Thou hast made to dwell in our heart and for the knowledge and faith and immortality which Thou hast made known to us through Jesus Thy servant: Thine be the glory for ever, Thou Master, Almighty hast created all things for Thy Name-sake. Food and drink hast Thou given to men or enjoyment that they might give thanks to Thee; but to us Thou hast given spiritual food and drink and eternal life through Thy servant."

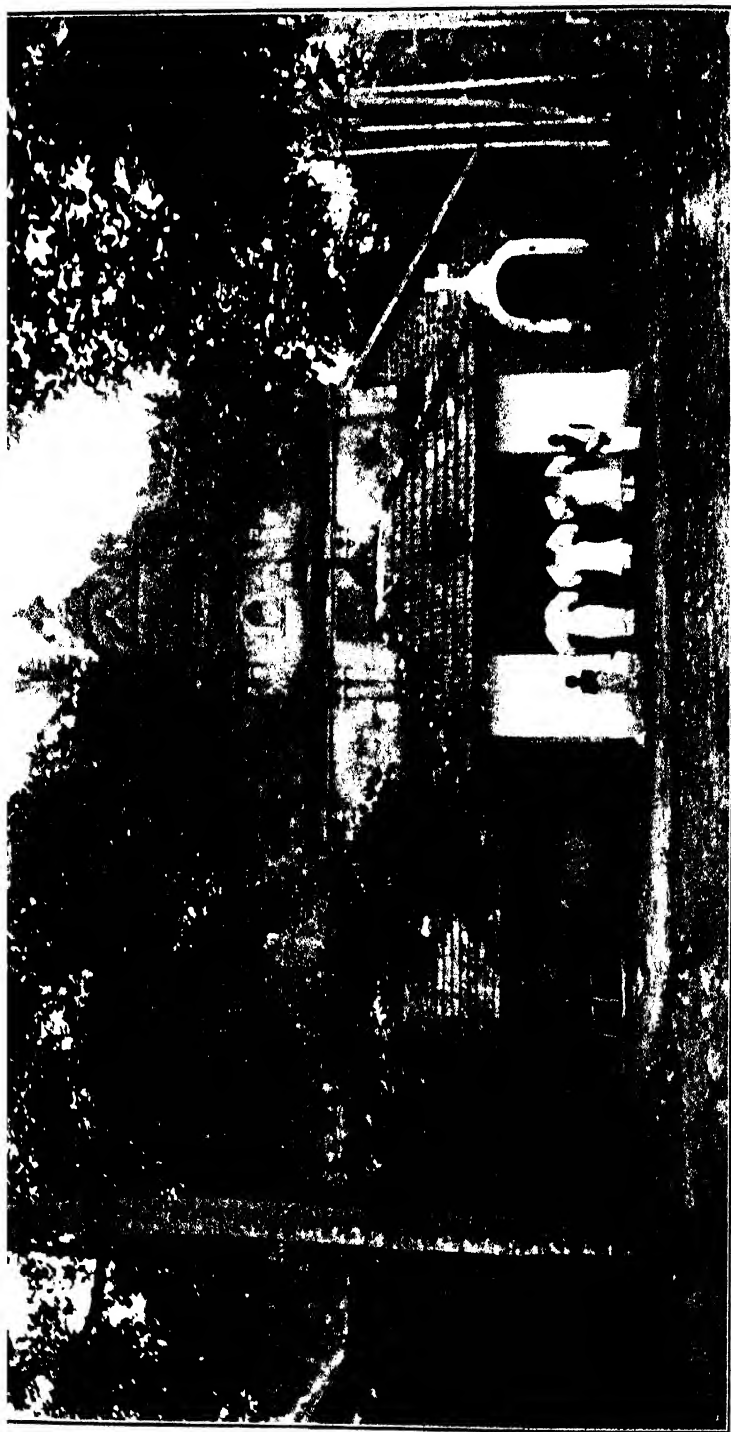
“It is the more surprising because the sources for the earliest period, the ideas of the bread and wine, the broken body and shed blood of the crucified Jesus, the glorified body of the risen God, the spiritual subsistence received through the sacrament, are all inextricably intertwined. These are the ideas which colour the tenth and eleventh chapters of Paul’s first epistle to the Corinthians and the sixth chapter of John’s Gospel. They occur also very frequently in the letters of Ignatius, which are more deeply dyed with sacramental ideas than are any other writings of the early age, and in writings of Justin and Irenaeus”.

“The liturgy of *Didache* contains no consecrations of the element. The prayers are, as the word “Eucharist” implies, mostly thanksgivings for spiritual blessings. They contain no request for such blessings to be given to the congregation at the meal in question, but only the church might be sanctified and gathered together into the kingdom and “Grace” in the kingdom of Grace might come and this world might pass away. It is strange that in the *Didache*, the food on the table is regarded as the symbol of the spiritual blessings conferred by Jesus and of nothing else. It is said that there is no allusion to His death or to the bread and wine as representing His body and blood.”

The strange aspect of the primitive Christian services was the exercise of the ‘spiritual gifts’ with which sundry members believed themselves to be endowed. All these gifts were supposed to be due to some spirit possessing the individual manifesting it. But it was soon seen that the words and deeds of spirit were not all equally edifying. Some were considered to be incoherent, others merely silly, others inconsistent with the accepted principles of the faith, others offensive to good taste, others even to good morals. The usual criterion was the gospel principle, by their fruits ye shall know them.

It belongs to the contrition of the heart and the penitent should be sorry at his soul for the sins that he has committed. He should

sacrament of penance.



The Church belonging to the Anjur Bishopric, British Malabar.



also detest them, and resolve not to commit them any more. It so belongs to the confession of the mouth that the penitent should confess himself entirely to his own priest as to all the sins that he remembers since his last confession. The priest is the judge in the place of God, and he ought to impose what he thinks to be necessary not only with respect to the amendment of sin for the future, but chiefly with respect to the satisfaction and penance of past sins. The form of this sacrament is "I absolve thee from all thy sins in the name of the Father, of the Son and of the Holy Ghost." The minister of this sacrament is a priest who has the authority to absolve, and the effect of this sacrament is the absolution and pardon from sins, and the neglect of this is declared a mortal sin.

The divine precept of confession commands all faithful Christians and women who have arrived at the years of discretion to confess themselves to their own vicar or to such priests licensed by the prelates at the time of Lent or against Easter, and whoever does not confess between the beginning of Lent and the second Sunday after Easter shall be excommunicated from the church. The confession should be made in sickness or any probable danger of death. Women should confess before child-birth. Persons suffering from small-pox should be made to confess. Only the licensed priest should be entrusted with confession. The priest cannot grant absolution to Christians who have committed the following crimes, namely, the wilful murder committed in public on persons of an ecclesiastic, the voluntary firing of houses or of any goods belonging to Christians, formal simony both in the givers and receivers, marriage without a vicar and two witnesses, schism and disobedience against a prelate.[†]

This is the fifth sacrament which has, for its matter, the oil of olive blessed by a bishop. It is so called, because it is the last of all the holy unctions instituted by the Lord Jesus Christ in his church, and the last that is received by a Christian. It is to be administered to an adult who is apprehended to be in probable danger of death. He is then anointed by the

The sacrament of extreme unction.

† The Acts and Decrees of the Synod of Dampier, Session V, Decrees 1 to 5, pp. 577-86.

priest, "the only minister of this sacrament, on those parts with which he has offended God, chiefly on the eyes, because of the sins committed by the sight, on both the ears, because of the sins committed by hearing, on the mouth, because of the sins committed by tasting and eating; on both the hands, because of the sins committed by them in feeling and touching; on both the feet for the sins committed by walking, on the loins and reins for being the chief seat of carnal pleasure." The organs above mentioned must be anointed by the priest, making the sign of the cross upon them with his thumb dipped in holy oil, and at the same time repeating the words of the form which are, by the Holy Unction and his most tender mercy, "may our Lord forgive all the sins thou hast committed by the sight and other organs," naming every part, as it is anointed. The effect of this sacrament is the health of the soul, and of the body also, so far as it is convenient and necessary for the soul. It also washeth away the relics of sin, if any. St. James teaches us in his Canonical epistle saying, if anyone is sick, let him call for the priests of the church, and they shall pray over him anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall give him ease, and if he be in ease he shall be forgiven.

It is said that the Syrian Christians, before the Synod of Diamper, were not aware of this holy sacrament owing to the absence of Catholic instruction, and that the Synod recommended the use of it, by commanding the vicars to be vigilant over the parishioners, whether they lived, in villages or in heaths. The priests should, as in other sacraments, join the form with the matter, repeating the words of the form as he anoints the parts. The Vicar, through whose negligence any parishioner should die without having received the sacrament, would be liable to suspension from his office and benefice for six months.

For the administration of the sacrament of Extreme Unction the following directions were particularly enforced by the Synod of Diamper. The priests that go to anoint the sick should go in their surplice and stole with the vessel containing the holy oil in their hands, covered with a piece of silk with **great reverence. The chamus or the parish clerk should go**



The Late Romo-Syrian Bishop, Trichur, with the Monks at Elathuruthy, Cochin State.

before them with a cross of the church in his arms. He or some other person should carry a pot of holy water. If it were in the night, a lantern or some other light should be taken before the priest, so that all the people might know what he was going about. If the sick person be in a condition, he should persuade him to confess again, and be reconciled even in spite of his confession the day before. The sick person should be made to understand that the receiving of the sacrament of the holy unction should be with great purity. He should also leave a crucifix upon his pillow advising him to fix his eyes and confidence thereon at the last moment, begging by it the pardon of his sins, of Lord Jesus Christ, who for the sake of man died thereon.

This also was instituted by Lord Jesus Christ on the day before he suffered for men. After that
The sacrament of orders. he instituted the sacrament of Eucharist so that he might institute the sacrifice and the priests were to offer it together. He then created the Apostles giving them power to consecrate others, so that the sacrifice and priesthood might be continued in the church till the end of the world. "The matter of this sacrament is that which is delivered to the person that is ordained for the exercise of that order he has received, to the priests a cup of wine in it, and a patten with bread; to a deacon, the book of Gospels and to a sub-deacon an empty cup and patten similarly to the other inferior orders. The form of the priesthood and other orders are the words spoken by the bishop, when he delivers to every one, what belongs to his ministry and the exercise of this order. The minister of this sacrament is only a bishop to whom only Christ committed the power of consecrating priests, and the effect of it is the increase of grace to the end, that the person so ordained may be a fit minister".

The priesthood is so high an office that it is exercised with decency and veneration. There are different orders or ministers who are bound by their function to serve the priesthood. They are divided after the receipt of the clerical tonsure into the lower, viz., ostiary, reader, exorcist, acolyte, and higher to sub-deacon, deacon and priest. "The church enjoins continency and chastity to all that take holy orders, and is intent only on matter appertaining to the Lord and Divine worship.

The church does not admit slaves to be priests who are free. They should not have been guilty of murder of blood, nor must they have been born out of lawful wedlock.

“The prophets mentioned in the *Didache* constituted in a way the order of the clergy. In fact they were the only “Clergy” of the early church, if the word be taken to mean a class of men set apart for the performance of religious functions. Deacons were already appointed, but their duty was the distribution of alms to the poor. The bishops were also appointed at an early date, and they were, as the word indicates, ‘overseers’ or ‘trustees’ who had charge primarily of the temporal interest of the churches and had the custody of the alms and the responsibility for their disposition. They were also expected to discharge the duties of hospitality which were owned by the church to any travelling Christian, yet it is probable that, from the very beginning, they performed religious functions as well. Since the prophets were the most honoured members of the church, it was natural to select them for the office of bishop, and hence the two offices were usually held by the same man. The *Didache* expressly states that the bishops and deacons exercise the same ministry as the prophets and teachers (*Did.* 15: 1). Elders are frequently mentioned in the earlier sources; but their functions are not definitely specified”.

“The constitution of the earliest churches was undoubtedly due to the apostles. It is very probable that the church of Jerusalem has been directly instituted by them, and this served as a model for the others. Every church was supposed to appoint its own officers, because, since every church possessed the gift of the Holy Spirit, it was felt that the selection of the officers should be left to the Spirit. For example, the Holy Spirit, speaking through the church of Antioch, selected Saul and Barnabas for the mission to the gentiles (*Acts* 13: 2-3). But the apostles were not only possessed by the Holy Spirit in a pre-eminent degree but were also directly commissioned by the Lord Himself to preach the Gospel, and found churches. Hence in any churches where the wishes of an apostle were known, it is probable that they may be authoritative, and persons selected and approved by an apostle would be regarded as possessed of similar authority especially when confirmed by

the voice of the Holy Spirit, speaking through the church to which he was appointed. Persons thus selected had in all cases to undergo the rite of ordination or "laying on of hands" in which all the elders took part and which was regarded certainly by Paul, and universally as conferring the gift of Holy Spirit¹.

It has been the custom among the Syrian Christians to ordain boys as priests without a proper examination of their lives and manners, and that all the inferior orders are conferred upon them in one day. This was contrary to the holy canons and the laws of the church. The Synod therefore commanded that none to be ordained sub-deacon were to be made under twenty-two nor deacon under twenty-three nor priest under twenty-five. All those who were ordained should understand Latin and Syriac. Priests simonically ordained were absolved by the Synod, and no leprous priests were allowed to officiate. Further, priests who were not in charity with their neighbours were forbidden to bless. The Athanasian creed translated into Syriac was to be used. The Synod directed the priests to be punctual in their attendance and be devout in their department at church. The absentees without sufficient reason were to be fined. The priests were directed to be temperate and sober, and were prohibited from drinking or eating "in a tavern or public eating house" and with nobody except a Christian. The priests were in the habit of going in doublets with their skirts flaunting out or with any open linen. When they were going to the church or when they walked along the road, they were directed to wear a white, black or blue vestment according to custom, and a hat or bonnet upon their heads. As for the growth of their beards, they were given the liberty to do as they liked. The young were allowed to keep them clean shaved, and whoever wished to grow them long, was to cut off the hair that grew near their lips, so that they might not be a hinderance to their receiving the blood of the cup in the mass by being so long as to touch it.²

A large number of clergymen were in the habit of using superstitious and heathen exorcisms taking words out of an impious and prohibited book called Parisman for the casting

1. J. A. Montgomery. Religions of the Past and Present. pp. 380-81.
2. The Acts and Decrees of the Synod of Diamper. Session VII. Decrees I to XV.

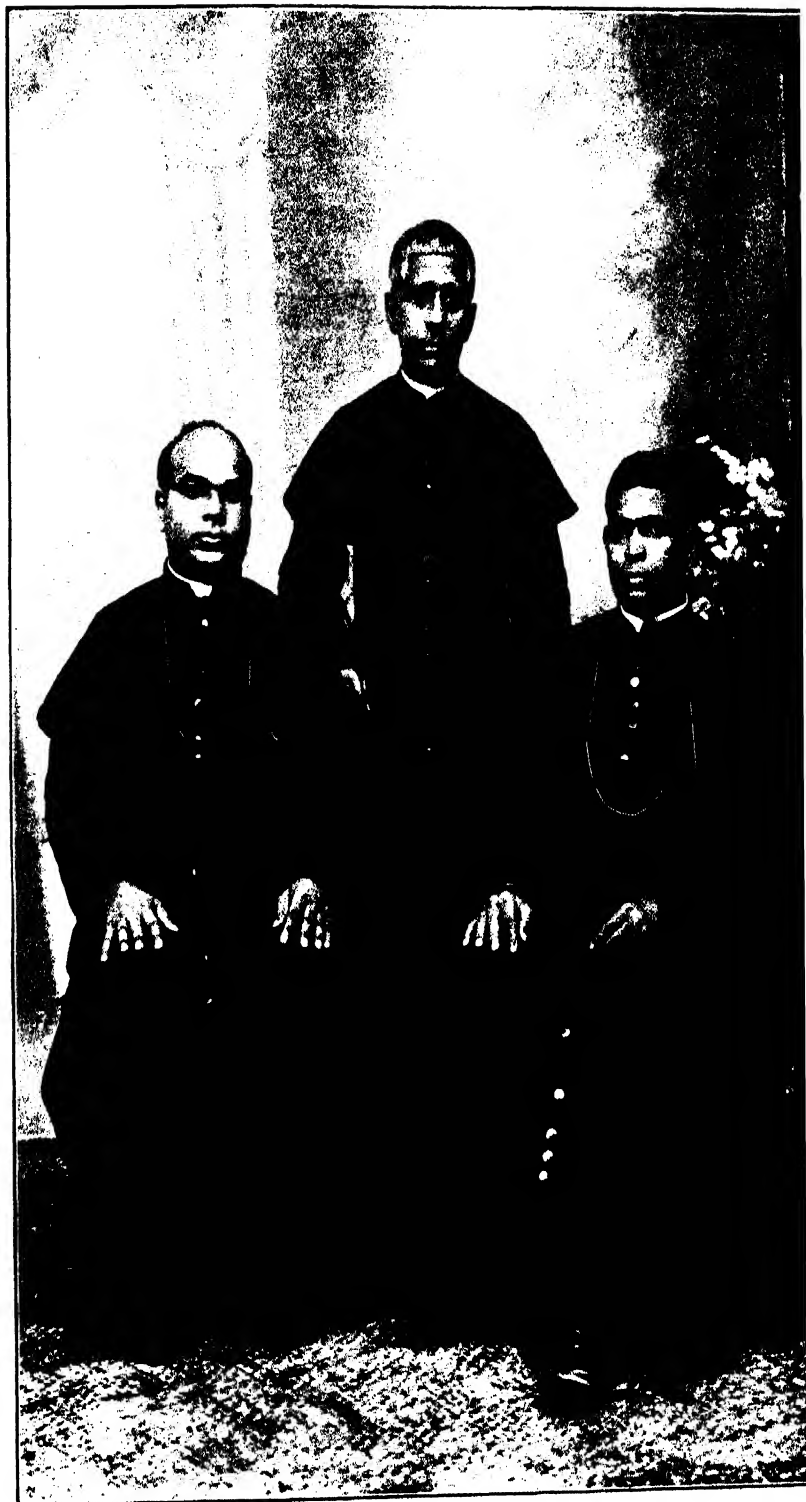
out of devils. These were to be put a stop to, and to use only such as were prescribed by the Roman church and approved of by the holy Fathers. Clergymen found to disobey this order were liable to suspension for a year from the office and benediction and further subjected to such penalties as the priest would think fit to impose upon them.

The Syrian Christians were in former times observing the Hindu auspicious and inauspicious days for the celebration of marriage. The priests used some of their prayers and made schemes after the manner of astrologers, as were seen in some of their church books. All these were prohibited by the Synod of Diamper.

The clergymen were forbidden to entangle themselves in secular affairs. They were not to engage themselves in merchandise or in cultivation or in any other speculation. Whoever transgressed in any of the pursuits above mentioned would be vigorously punished by the prelate. As the clergymen were generally engaged in worldly occupations, they were in the habit of wearing the sacerdotal habit, nor the tonsure nor any manner of crown, but had been growing their hair like the laity. They were required to put a stop to such habits at the Synod of Diamper. In former times, the Cattanars, Chamazes, and other ecclesiastics were engaged in military service, and used to receive their salary from the rulers under whom they served. This was contrary to the canons and ecclesiastical laws, and they were strictly forbidden to engage themselves in such pursuits. The clergy were forbidden to marry, and those that had married were forced to put away their wives in the event of their being resorted to their offices. The Synod put an end to the pernicious custom of simony, and for the support of the clergy a certain annual sum had to be raised by alms, collection, or assessment or tithes, according to the means of the people, for the Christians were bound both by divine and human laws to maintain the priests who prayed to God for their benefits, give spiritual good to their souls, for which they are responsible to God and their prelates.

The following holidays or festivals are observed by the Roman Catholics during the year, besides all Sundays.

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| January | 1 | The circumcision of Jesus Christ. |
| | 6 | Feast of Epiphany. |



Romo-Syrian clergy.

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| February | 2 | Purification of Mary. |
| | 24 | Feast of the Apostle St. Mathew. |
| March | 25 | The Annunciation day. |
| April | 23 | Feast of St. George the Martyr. |
| May | 1 | Feast of the Apostles, St. Philip and St. James. |
| June | 24 | Feast of St. John the Baptist. |
| | 29 | Feast of St. Peter and St. Paul. |
| July | 2 | The Visitation of Mary. |
| | 3 | Feast of the Glorious Apostle St. Thomas. |
| August | 6 | The Transfiguration of Jesus. |
| | 15 | The Assumption of Mary. |
| | 24 | Feast of St. Bartholomew the Apostle. |
| September | 8 | The Nativity of Mary. |
| | 14 | Feast of the Holy Cross. |
| | 21 | Feast of St. Mathew the Apostle. |
| | 29 | Feast of St. Michael the Archangel. |
| October | 29 | Feast of Apostles St. Simon and St. Jude. |
| November | 1 | Feast of all Saints. |
| | 30 | Feast of St. Andrew the Apostle. |
| December | 8 | The Conception of Mary; |
| | 18 | Day on which the Holy Cross of the Apostle St. Thomas did sweat |
| | 21 | Feast of the Holy Apostle St. Thomas. |
| | 25 | Feast of the Nativity. |
| | 26 | Feast of St. Stephen the Protomartyr. |
| | 27 | Feast of St. John the Evangelist. |
| | 28 | Feast of the Innocents. |
| | | The Thursday of the Lord's Supper from the Synod. |
| | | The offices are to begin in the church until midnight according to the custom of the church. |

The most holy feast of the body of God or the Holy Sacrament is, according to the custom of these parts, celebrated on the Thursday after Easter.¹

The fasting days in the year are:—

The holy and solemn fast of Lent beginning upon the Monday after Quinquagesima.

The holy fast of Advent, which is kept with great rigour from the Sunday, i. e., next to the first day of December, until Christmas.

| | | |
|-----------|----|---|
| February | 1 | The vigil of the purification of Mary. |
| | 23 | The vigil of St. Matthias the apostle |
| June | 23 | The vigil of St. John the Baptist. |
| | 28 | The vigil of St. Peter & St. Paul. |
| July | 24 | The vigil of St. James the apostle. |
| August | 12 | The vigil of the Assumption of Mary. |
| | 23 | The vigil of St. Bartholomew the apostle; |
| September | 7 | The vigil of St. Mary's nativity. |
| | 13 | The vigil of the Holy Cross; |
| October | 27 | The vigil of St. Simon and St. Jude and last of All Saints. |

1. The Acts and Decrees of the Synod of Diamper, Session VIII, Decree IX.

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| November | 29 | The vigil of St. Andrews. |
| December | 2 | The vigil of glorious Apostle: |

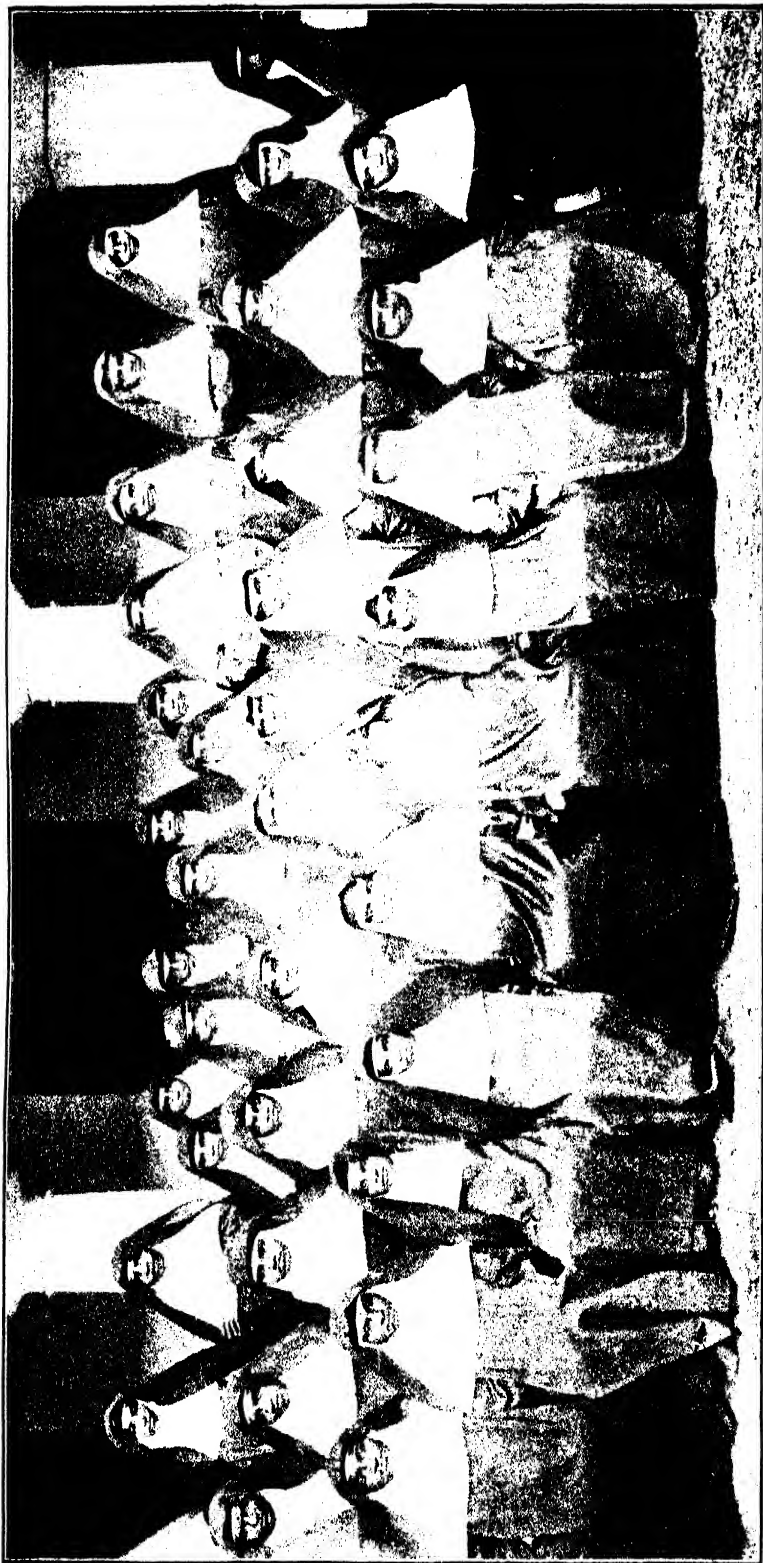
The Syrian Christians' custom of keeping Lent was approved and confirmed at the Synod of Diamper.

Persons under twenty-one, weak or sickly, women with child, and those that suckle their children, and babies might be exempted from fasting. It was the custom in former times that the Syrian Christians on fasting days used to wash themselves in the morning and also if they happened to touch any of a base race or a Nair. These were done for obtaining some merit. These customs were condemned as heathenish and superstitious. Ashes to be used on Ash Wednesday was consecrated and sprinkled on the heads of the people by the priest that celebrated the mass, using the words: "Remember man, thou art dust and that to dust thou shalt return."

Eating of flesh on Saturdays was forbidden, but permitted on Wednesdays. Fasts and festivals lasted from midnight to midnight.

It was the custom of the universal church to have the holy water at the entrance of the churches so that the faithful by sprinkling themselves therewith may have their venial sins pardoned. The holy water used in churches before 1600 A. D. was not generally blessed by the priest nor by any prayer of the church. The Synod declared that such water was not holy, and that the faithful was not allowed to use it. The priests, thereafter, were directed to bless and make it holy. The priests were directed to use the ecclesiastical vestments for administering sacraments. The candles used in churches were also blessed on stated days. The churches were dedicated before 1600 A. D. to none but Roman saints, usually, to Mar Zobro and Mar Phrod, who were commonly known as saints, but of whom nothing was known. And all *nerchas* (offerings) were to be given to them. The poor's box was to be kept in every church, and all contributions made for their sake in the said boxes shall be duly opened by the four overseers, and should be entered in the church register. The amount thus obtained was to be sent for the benefit of the poor and the needy.

The churches were generally kept very nasty, and were full of dust and cobwebs, and had no officer to keep them



Nuns in the Ollur Convent.

clean. A Kappiar was to be appointed to sweep and keep them clean, and he should be paid out of alms collected. He was to sweep at least three times a week, and was to see one lamp at least lighted before the high altar, and the vessel in which the lamp oil is kept should not be left in the church. Such vessels and other things might be kept in the house of the Kappiar.¹

In most of the churches no images nor pictures were kept because of their having been governed by Nestorian heretics, according to the directions of the prelate after 1600 A. D. As per directions of the prelates after 1600 A. D. images were set up, immediately after the erection of the baptismal font. After the high altar was set up, if there were side altars they should also have images in them. There should also be a cross. Pulpits were also erected in churches which had none. To call people to church, bells were put up in their steeple to be rung at stated times.²

The Syrian Christians were to conform themselves in their prayer to the whole Catholic church, and should not say the Ave Mary or as they have been taught by the perfidious Nestorians, but should say thus: "Ave Mary, full of grace, the Lord be with thee, blest art thou among women, blessed is Jesus, the fruit of thy womb; holy mother of God, pray for us, sinners, now, and at the hour of our death, amen, Jesus," and in this form it shall be inserted into all the prayer books of this diocese.³

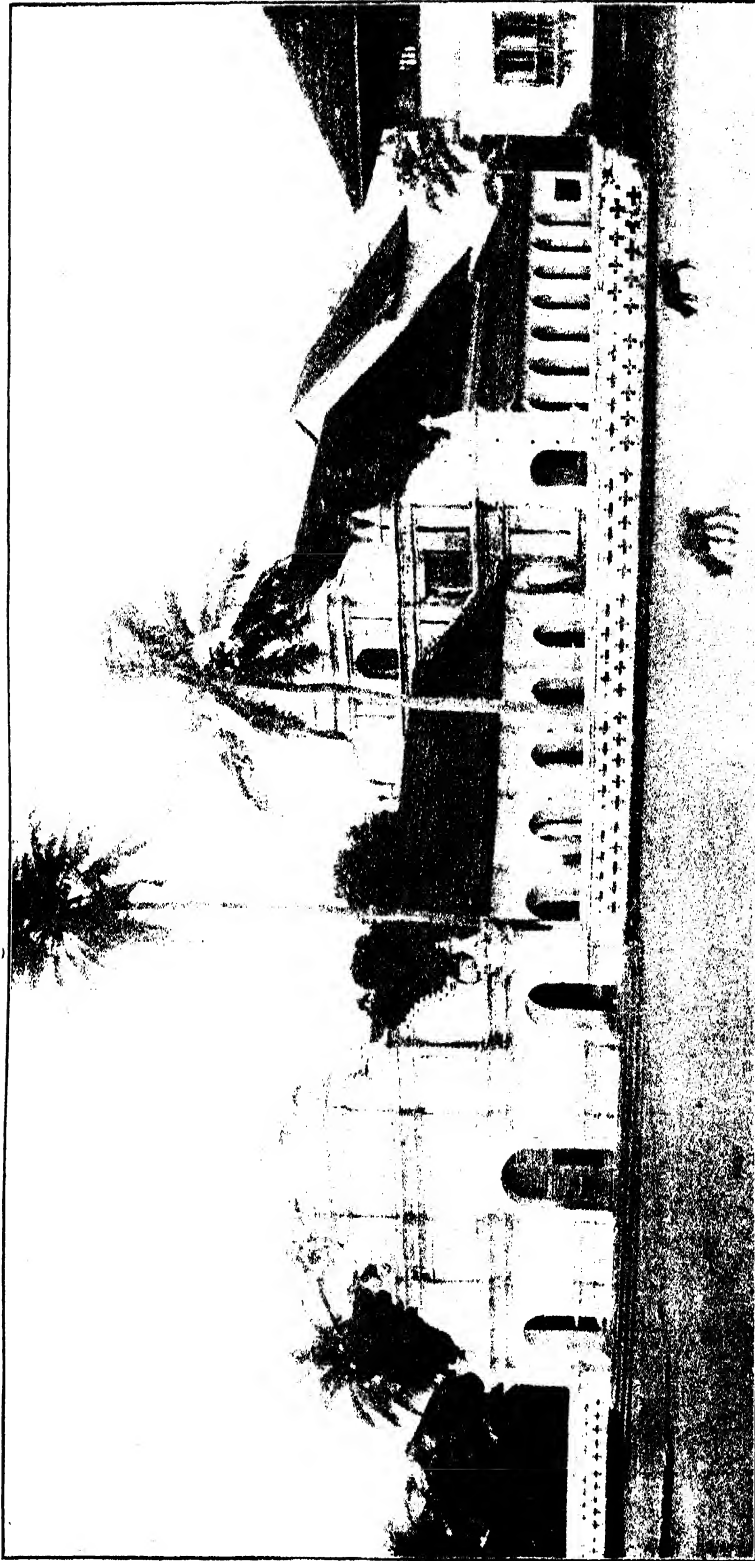
The following direction was given for bowing at the name of the Jesus whenever it was mentioned. As St. Paul has said, every knee in heaven and in earth and below doth command that as often as either in the gospel or prayers of the mass or the office or anywhere else the name is mentioned, all people do reverentially bow their body whether they be sitting or standing, and the clergy and other Christians having their caps on shall take them off, and the vicars and preachers should not neglect to remind them of this.

Leo is the same with the most sweet name of Jesus in Malabar language, and is given to children in baptism. The Synod doth strictly prohibit the giving of that name to any body for the future commanding all that are called by it to

1-3. The Acts and Decrees of the Synod of Diamper, Session VIII, Decrees XXVII, XXIX, XIX.

take another name in confirmation or any other time, it being great reverence for any one to be called by so high and divine a name.

The Syrian Christians were taught to make the sign of the cross and blessings from the right to the left so that in saying "In the name of the Father, and of the Son and of the Holy Ghost" they put on their forehead, and after that descended to their breast, where after having crossed themselves, they went next to the left shoulder and from thence to the right. By this, it is meant that among other mysteries by virtue of the cross of Christ, the son of God was translated from the left hand, the place of reprobates, to the right, the place of the elect.



The Jacobite Church at Mulanthuruthi, Cochin State.

CHAPTER XI.
RELIGION.
(Continued).

REGARDING the worship of saints, the Creed of Pope Pious IV says "that the saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be held in veneration." Mention is made in the Holy Scripture about the worship of saints by Abraham and Joshua (Genesis XXI). The prophets Samuel and Eliseus were treated with marks of honour and reverence. The same devotion is given pre-eminently to Virgin Mary. The month of May is specially set apart for devotion to her, and is often called the month of Mary. In some churches her altar is lighted up during May and her statue crowned with flowers, and every evening the faithful assemble there with hymns and prayers, to meditate the great truth of faith, and to ask for graces through the intercession of the mother of God.

October is also a month consecrated to the "Blessed Virgin" by a number of special festivals in her honour which occur in the course of it. The Assumption which comes on the 15th of August is a holy day of obligation, and is the principal Feast of the "Blessed Virgin" during the year. Next to this perhaps is the 8th of December in honour of Immaculate Conception.

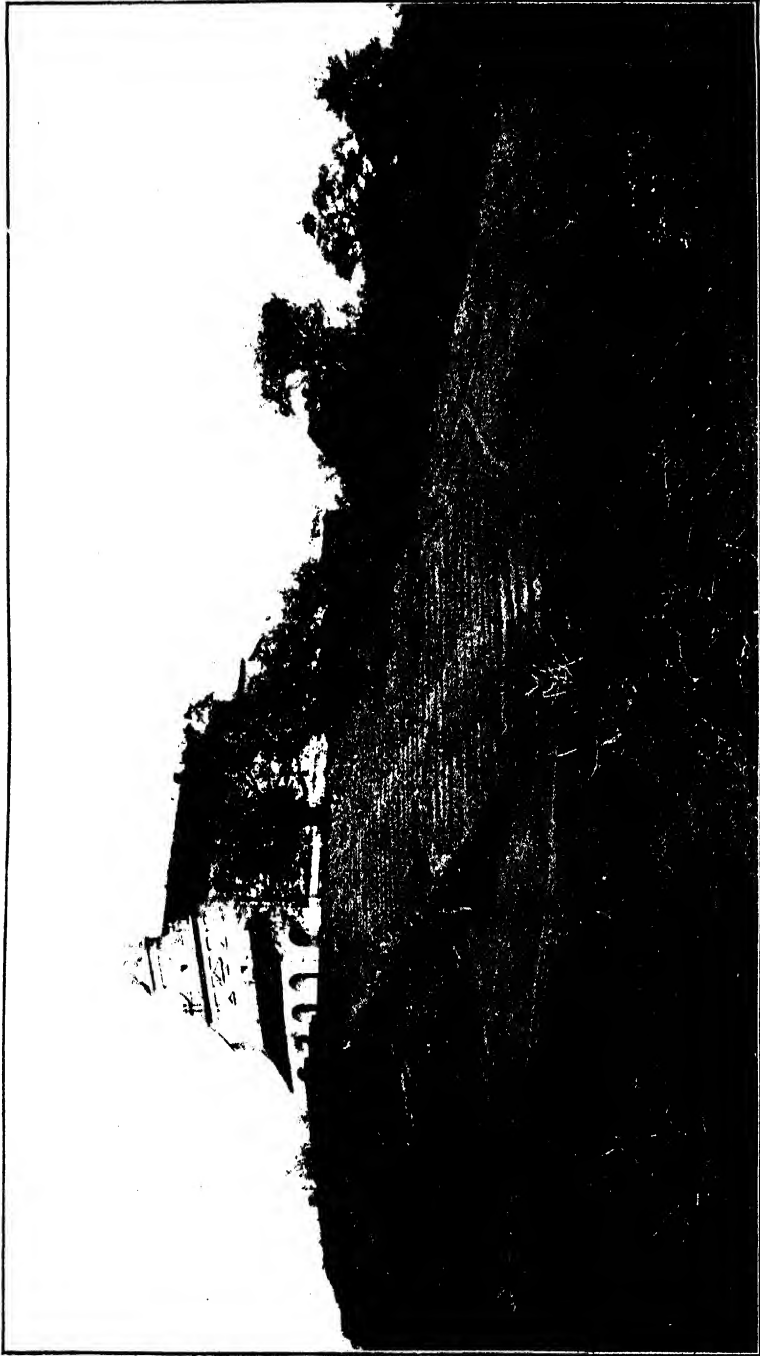
Next to Virgin Mary comes St. Joseph, her sponsor and foster-father of Jesus. A special devotion is given to him as a patron saint of the Catholic church. Catholics are advised to give special devotion to St. John the Baptist, Apostle, and the patron saints, whose names they bear.

Besides these, the guardian angels are also held in veneration. It is the belief of the church that each one has his guardian angels appointed specially by God to assist him in his pilgrimage. "See that you despise not one of the little ones, for I say unto you that their angels in Heaven always see the faces of the father who is in heaven" (St. Matt. XVIII, 10). Therefore, the guardian angels have to be remembered when tempted to sin or in the midst of danger. "Observe him and

hear his voice, and do not think him to be condemned, for he will not let you go when you have sinned, and my name is in him. (Exodus XXIII). The twenty-fifth and thirty-fourth decrees in Session VIII of the Synod of Diamper in connection with the dedication of churches to Roman saints may be found to be interesting, and they are quoted below:—

“Whereas in this diocese there are many churches dedicated to Mar Nobro, and Mar Phrod, who are commonly styled saints, of whom there is nothing known, only it is commonly said, that they came into these parts and wrought miracles, and returned afterwards to Babylon, from whence they came, others affirming that they died in Coulon, there being nothing writ of them that is authentic, neither does it appear that they were ever canonized by the church; but on the contrary, since they came from Babylon, there is just cause to suspect that they might be heretics; wherefore the Synod doth command, that all the churches which are dedicated to all the saints, and that the festivities used to be kept in their honour, and the “*nerchas*” that used to be given upon their days, shall be given on All Saints’ Day being the first of November; and for the future there be no more churches dedicated to them, churches and festivities being never to be dedicated, nor prayers made to any but to saints canonized and approved of by the church”.

“The Synod doth order that no town or village, wherein there is a church dedicated to any saint, shall dedicate the same to any other, or if they do, they shall appoint another Orago, or wake, so as to have two festivals to prevent those emulations that are common in these parts. The Synod also condemns the ignorance of those Christians who imagine that they do any injury to a church, in dedicating a new one in the same country to a different saint from whence it is that all the churches in the same country, are as it were, called by the same name, and doth furthermore command, that upon the Orago’s of churches where there are sermons, people having no sermon in their own parish, do repair thither, so that there may be no division among churches, to the prejudice of charity and Christian unity, as the Synod is informed, there is in many places, all which it is desirous to remove, as not becoming Christians, and for the further service of the church, commands fraternities to be erected, but especially for the



St. Thomas' Mount.

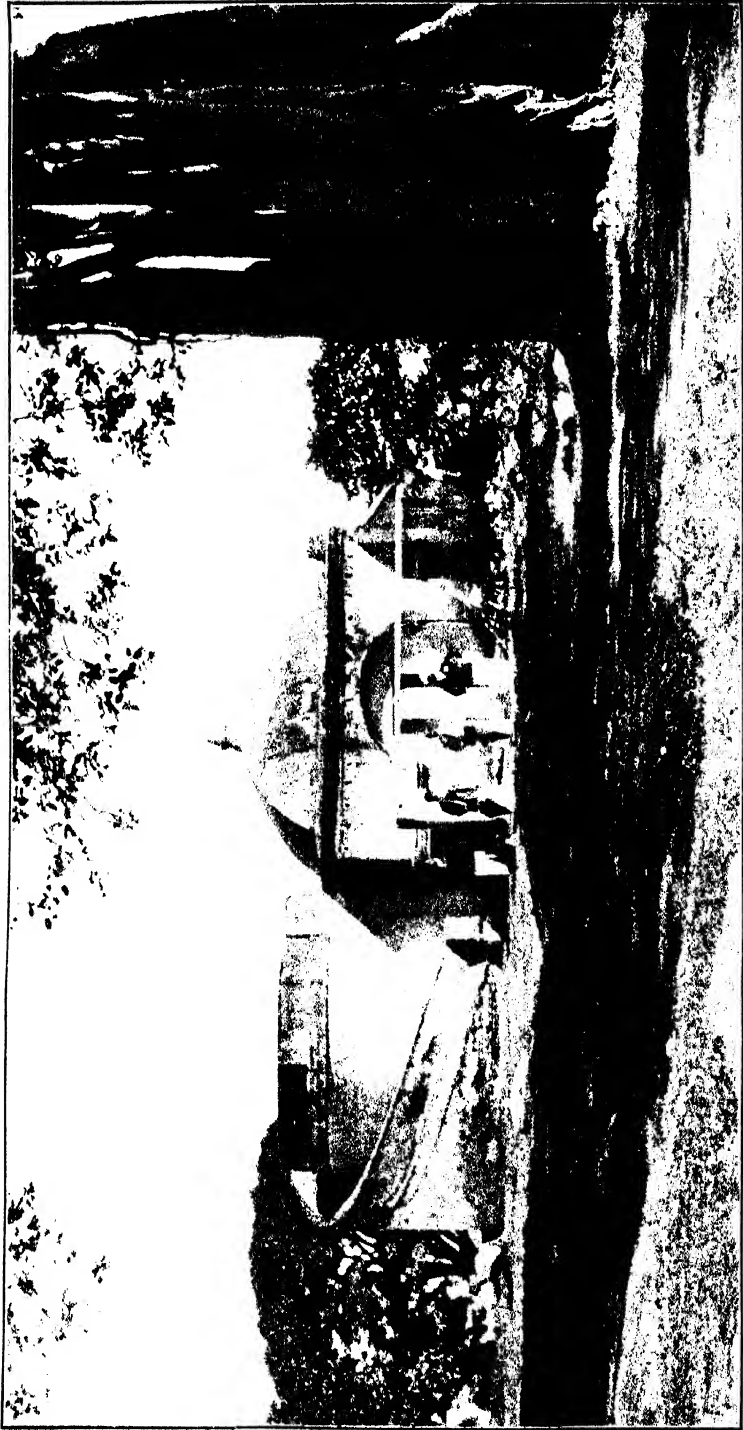
festivities, by which means such things as are necessary, for the church may be greatly advanced."

In this connection, it is not quite out of place to give a short account of miracles. In the lives of the saints, many miracles are recorded. There are miracles recorded in Scripture and the Roman Catholics believe in them. Jesus says distinctly "Amen, Amen I say unto you; he that believeth in me, the works that I do, he shall also do, and greater than these he shall also do." (St. John XIV. 12). And again, "And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." (St. Mark XVI. 17). The Roman Catholic church believes that these promises have been, and are even now being fulfilled. The miracles of St. Thomas and the traditions connected with Him are also herein given. There is a tradition that in a chapel adjoining the cathedral of San Thome at Mylapore, St. Thomas is said to have stayed for some time, where some relics of this great Apostle, namely a bit of the lance with which he was pierced, some of his bones and some bits of his vestments are still kept. There are also other monuments of piety, which attract crowds of old and new worshippers from all parts of India. The chief among them are to be seen at the Big Mount and Little Mount. The two hills are at a distance of nearly 8 miles from San Thome.

The Little Mount is a rock somewhat steep on three sides and has a gentle slope on the south-western side. Two churches are seen on it, and one of them is turned to the north towards Madras. Stone steps with two or three windings leading to an esplanade are made on the rock on which the church of "Our Lady" opens. Seven or eight steps lead to the altar beneath which there is a cave about 14 feet wide and 5 or 16 feet long, so placed that only the western end is beneath the altar. The cave either natural or artificial is not more than seven feet in its greatest depth. An opening in the rock leads to it. It was not thought to adorn this entrance, nor even to change anything of this cave, because it is believed that St. Thomas often retired in this quiet place to pray. The

Roman Catholic missionaries have put up an altar at the eastern end of the cave. There is a tradition among the people that a kind of window on the southern end which gives a dim light inside the cave, was miraculously made, and it was through this opening that St. Thomas escaped from the Brahman who pierced him with a lance, and that he went and died at Big Mount, which is only half a league distant towards the south-west. There is also a tradition that he was wounded at Big Mount while he was in prayer before the Cross which he himself cut in the rock, and which is still to be seen there. From the church of "Our Lady" one climbs higher on the hills, where a small building is built on the rock with much labour to level in order to make the hermitage a bit comfortable. At the southern side of the hermitage which is built in the form of a square, there is the church of the Resurrection. A cross one foot high is to be seen there. There is a small hollow, made on the rock on which rests the altar of the church. This little cross is engraved in relief on the rock, and resembles that of Big Mount except in size. When the Cross at Big Mount changes colour, it is overshadowed by clouds and sweats. Similar changes are to be seen on the cross at Little Mount at the same time. But they are less abundant. Father Sylvester D'Sousa, a missionary, who has been long living there, bears testimony to this miracle.

Wide steep stone steps from the foot of the hill lead to a platform in front of the Church of Resurrection. At the southern side of the altar an opening in the rock 4 to 5 feet long, one and a half feet wide, and five to six feet deep is to be seen. It is called the fountain of St. Thomas. There is a tradition in the country all round, that, when the Apostle who lived in Little Mount saw the people coming in crowds to hear his preaching, suffering much from thirst, He knelt in prayer on the highest part of the hill and struck on a rock with his stick. Instantly there arose a spring of clear water which cured the sick when they drank. They believed that it was the intercession of the Saint, but the stream which now runs at the foot of the Little Mount appeared only at the beginning of the last century. There are many people who are still alive, and affirm that fifty years ago they saw the hole in the rock. It is said that the heretic women threw dirt



The Little Mount near Adyar.

therein to destroy the superstition of the populace. The water receded immediately, and these women died a sudden death suffering from colic in punishment of their audacity. The water is largely taken and drunk. Missionaries and Christians affirm that it produces sudden miraculous cures even to the present day. The Little Mount is said to be a sanctuary of devotion, and everything therein breathes recollection and piety.

The Big Mount is at a distance of more than a league from the Little one. It was at one time as much deserted as the Little one. Nevertheless it is the monument, the most celebrated, the most authorised and the most frequented by the Christians known as the St. Thomas Christians living in Malabar, Cochin and Travancore. There is a general belief among the Indians, both Christians and Hindus, that the Cross was made by St. Thomas and that he died at the foot pierced by the lance of the gentile Brahmans. The miracles are constantly wrought at "Our Lady of the Mount." Innumerable sick men and women of the piety of the Faithful have been cured of various ailments just as there are miraculous images in European countries and elsewhere.

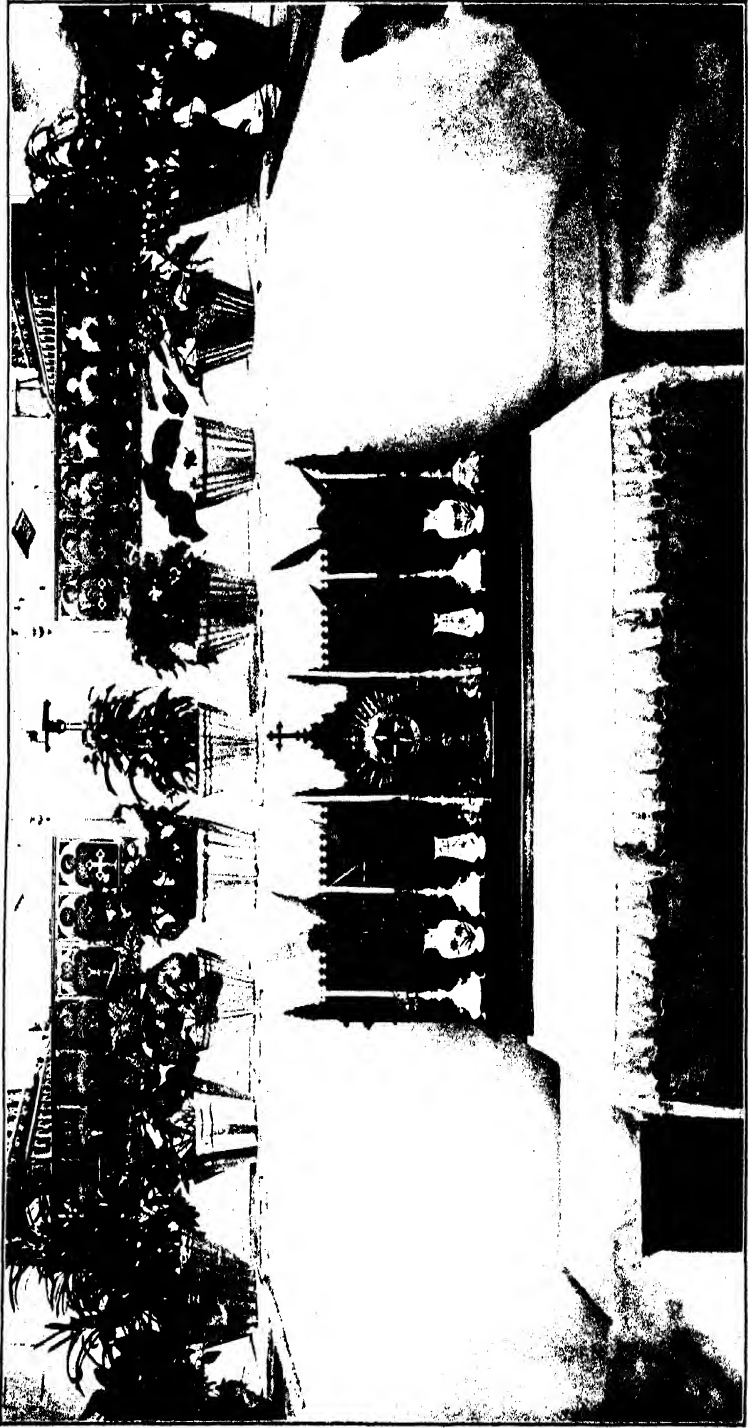
One week before the Christmas, the Portuguese celebrate with great pomp, the feast of the Expectation of the Blessed Virgin. At these times there occurs a miracle which contributes much to the veneration which the people have for the sacred place. "Seven or eight years ago, a Sermon was preached on the feast of the Expectation while the church was full of people. Suddenly a rumbling noise was heard among the people who cried out on every side, miracle. The missionary who was quite close to the altar also cried out as such. The Holy Cross, which is a coarse and badly polished and grayish black rock, at first appeared reddish, then brown, and finally brilliant white. It became over-shadowed by dark clouds which concealed it from sight and then disappeared. Immediately the cross became moist and sweated so abundantly, that water trickled down to the altar, the piety of the Christians made them keep carefully and moisten their linen with this miraculous water" It is said that while water was flowing abundantly from it, the rest of the rock was quite dry in spite of the day being very hot and sunny. Similar miracles are believed to have occurred in a few of the churches of Malabar, Cochin and Travancore.

On a hill near Malayattur there is a sanctuary called *Curusu Mala* (Cross Hill) on the rocky summit of which is a cross, believed to have sprung miraculously from the rock. Both St. Thomas and St. Francis Xavier are reputed to have visited it, and pilgrimages are annually made to this place at Whitsuntide. Penances are endured there, and vows carried into effect. Penitents crawl up the hill, and roll themselves down along any part, sufficiently level to admit of their doing so. Booths are put up in which liquors, cakes, and sweetmeats may be purchased, and music enlivens the scene. Beggars flock in from the surrounding country, jugglers exhibit their arts and fire works dispel the mid-night darkness. At Palliport some of Virgin Mary's hair is believed to have been preserved, and an annual feast is held in her honour.

Holy images are used in several ways. They are put up in churches, and public honour is given to them. In most churches a statue of the blessed lady over an altar dedicated to her is seen. On particular feasts, this altar is seen lighted with candles, and ornamented with flowers. In the same way are seen statues and pictures of St. Joseph the patron saint of the church and many others. The use of the images and pictures, it is said, is to bring religious thoughts before the minds of the people reminding them in the strongest way of holy things, and to give them a way of expressing their devout feelings. This applies particularly to the unlearned. The pictures which adorn the churches may be called the books of the poor. The most universal of all the images is the crucifix or the figure of Jesus nailed to the cross. This is placed on every altar where mass is celebrated, and is generally seen in many places in the church. In many cases there is a "Calvary" or a large figure of Christ crucified so placed that the people may go and pray before it.

On Good Friday there is a special devotion to the Crucifix. It is covered with a purple veil during Passion time till Good Friday, and then it is solemnly uncovered with the words, "Behold the wood of the cross. Come let us adore." The priest and people then one by one, kneel and kiss the feet of Jesus Christ. This is called the Adoration of the Cross.

Besides these, Catholics like to have images of Jesus Christ and the saints in their houses, and wear them about their persons. A crucifix or a picture of Virgin Mary will be



Reliquary in the Mylapore Cathedral.

found in nearly every room, and most devout people will have a small crucifix, and a medal of her somewhere about them. These things help to remind the Catholics of the spiritual world which they are likely to forget in the midst of their busy daily avocations.

Next in importance to the seven churches established by St. Thomas, and one of great antiquity is the well-known church at Mayilkombu in the Taluk of Muvattupuzha in Travancore. The churches in the taluks of Muvattupuzha, Thodupuzha and Kunnattunad had all branched off from this. The present church is said to have been established in 686 A. D., and this fact is known from the number inscribed on a bell belonging to the church. There is still a tradition that it was founded by the apostle himself. It is also said that the Hindus of the locality, observing the miracles of the apostle, handed over a temple to be converted into a church. There was also the residence of a landlord the ruins of whose house are still to be seen in the vicinity. The churches which have branched off from Mayilkombu are Katamittam, Nagapuzha, Chungam, Netiyasāla, Cōthamangalam and Arakuzha, last of which has a very important tradition connected with it and it is given below.

Arakuzha.—The church is dedicated to the Virgin Mary. There were, it is said, a thousand Christian families for whose benefit the church was established. The original church was on the top of a hillock, but the present one is in the valley. There was a big land-lord known as Unniyathiri of Arakuzha who endowed lands to the church. During his government of the locality, he punished a criminal who took refuge in a local church. There was no rain for about a year and a half, and the people suffered much. The chieftain however, repented of his deed, as an expiation for which he annually sent thirty paras of rice, and other substances to feed the poor on the auspicious day the 15th of August on which the Virgin Mary ascended the heaven. Subsequently he made over to the church some lands and houses. After this expiatory ceremony, there was abundance of rain, and the chieftain returned home from the church in a canoe. In 1868, the Catholic Bishop of Varapuzha Rt. Rev. Bernard Vicar Apostolic desired to put a stop to this, and the people of the locality

protested against it, when the Bishop withdrew his order.

Muthelakundu Church—This church appears to have been established about the year 1400 A. D. But there are some records to prove that, it must have been founded about the 9th or 10th century. The reasons which led to the establishment of the church is herein given :—A rich woman happened to attend the church at Mayilkombu to offer her prayers. On one occasion her maid-servant happened to place a mat for her in front of the altar to see the *Kurbana* in a kneeling posture. On this was seen another respectable lady for the same purpose. They began to quarrel for the seat in the church. The former, therefore, returned home with the resolution to erect another church near her residence. This lady possessed immense wealth, and was carrying on trade with the Pandyan Kingdom. The ruins of her house with the well and the floor of her godown, are still to be seen in the locality. Her husband owned as many as forty elephants for the removal of the big logs of timber from the forests. The way from her house to the church was paved with granite slabs, the traces of which are still visible. The importance of the place gradually declined, and the people thereof migrated to Trippunittura and to the vicinity of it. Recently the place is again rising in importance, and people from other parts are becoming settled there.

Aruwithara is one of the very old churches in Travancore, an offshoot of the old church at Chayal. All the churches in the Meenachal Taluk owe their origin to this. It was founded in 750 A. D. The inhabitants belonging to this Church were in a very flourishing condition, owing to the commercial intercourse with the Pandyan kingdom. The church was subsequently built by Kallarakal Mathai.

Pala, Katathuruthi, Koravalangad, were equally famous, and were endowed with lands by the Hindu chieftains of the localities.

Koravalangad.—This was founded about the beginning of the 4th or the 5th century. The following tradition is current among the people about the origin and the establishment of this church. There was a *Kalari* (Gymnasium) near which the church was built. One day when the boys were returning home, they found an old woman taking stones from

the ground and giving them as bread. They narrated this miracle to their parents who to verify it, came to the spot. A handsome old woman was seen there, and she pointed out a spring. She also advised that a church might be built there. The old woman disappeared at once, and she was believed to be the Virgin Mary. Once a poor Christian, by accident, happened to enter into the temple of Etumánur, the Brahman owners of which, confined him in a tiger cage with a view to have him killed. The priest and other members of the church hearing this, went in large numbers for his rescue. He was got out of the cage, and this irritated the owners of the temple, who, with a large elephant went to the church to demolish it. The priest was then in devotion, and the Hindu chieftain with a view to destroy the doors, directed the elephant to break them opened. The elephant had the tusk thrust into the doors which could not be taken out. Seeing the priest in devotion inside the church, and knowing that they would be ruined, they went to the other priests to excuse them for their folly. The priest was informed of their repentance, and they were subsequently excused, in gratitude for the favour done to them, the owners assigned 20 *paras* of land, the produce of which was intended to feed their people during auspicious days. Similarly lands were assigned to the church at Kallurkad by the Chembakasseri chieftains.

Chenganasseri church was an offshoot of Niranum. It was founded about the year 1200 A. D. The Christians of the locality were the dependents of the Thekkenkür chiefs, who helped them with the assignment of lands both for the building of the church and for its maintenance. *Purakad church* was built by the Rajah of the place in memory of the victory won by a Christian army. *Kodumallur church* was built by one of the Chembakasseri Rajahs, and was richly endowed with lands by him.

In the same manner, the most ancient churches in the north Travancore and Cochin are those in Udayamperür, Edappilly, Parur, Angamáli, Muzhikulam, Koratti, Kánjur, Manjapara, Chennamangalam, Alangātu to all or to most of which were lands given by the local chieftains for the erection and maintenance of them.

Festivals in Romo-Syrian Churches:—The festivals in the churches of Romo-Syrians are celebrated in honour of Saints in whose names the churches have been founded. The festivals last for several days, sometimes five, sometimes seven and in some cases even eleven days during which the following routine is continued. There is the evening service which consists in the singing of Litany from the choir in Syriac, and this is followed with some prayers recognised by the church. The Parishioners and others attend and take part in the devotion. There is then a procession round the church inside and the Cross outside. On the following morning there is the high mass, and this is followed by a Sermon and lastly by a procession. The same routine is continued in the following days. On the last day a solemn high mass is celebrated with a Sermon and the procession of the image. In the evening also, there is a procession followed by a display of fireworks. Poor Christians are also fed. It is curious to note that the festivals resemble the Hindu festivals in some of the particulars, namely, procession with an image, feeding and the display of fireworks. As in the Hindu festivals, the poor people who go to attend them from distant localities, are fed either from the funds of the church or by the rich members of the parish.

In former times the Churches in Travancore and Cochin were built mostly with the permission of the then rulers. It was customary to exempt from tax the ground or garden in which the Church or Chapel was built. The tax was to be utilized for lighting purposes. As regards the lighting charges the rulers of Travancore regularly paid a fixed allowance of five rupees per month. Oodayagherry, Nagercoil and other Churches received similar allowances. The rulers of the two States were very tolerant towards the Syrian Christians.

The Jacobite faith.—It has been already said that the Jacobites are Monophysites. Their formula is that the "Lord is one from two natures (now become one nature)." They identify the nature and person, and also say that he is one person "from two persons." Concerning the Procession of the Holy Ghost, they believe that the Holy Ghost proceeds from the Father alone.

Rites and Liturgy.—The Jacobites have an excellent example in showing, "that faith, rite and liturgical language

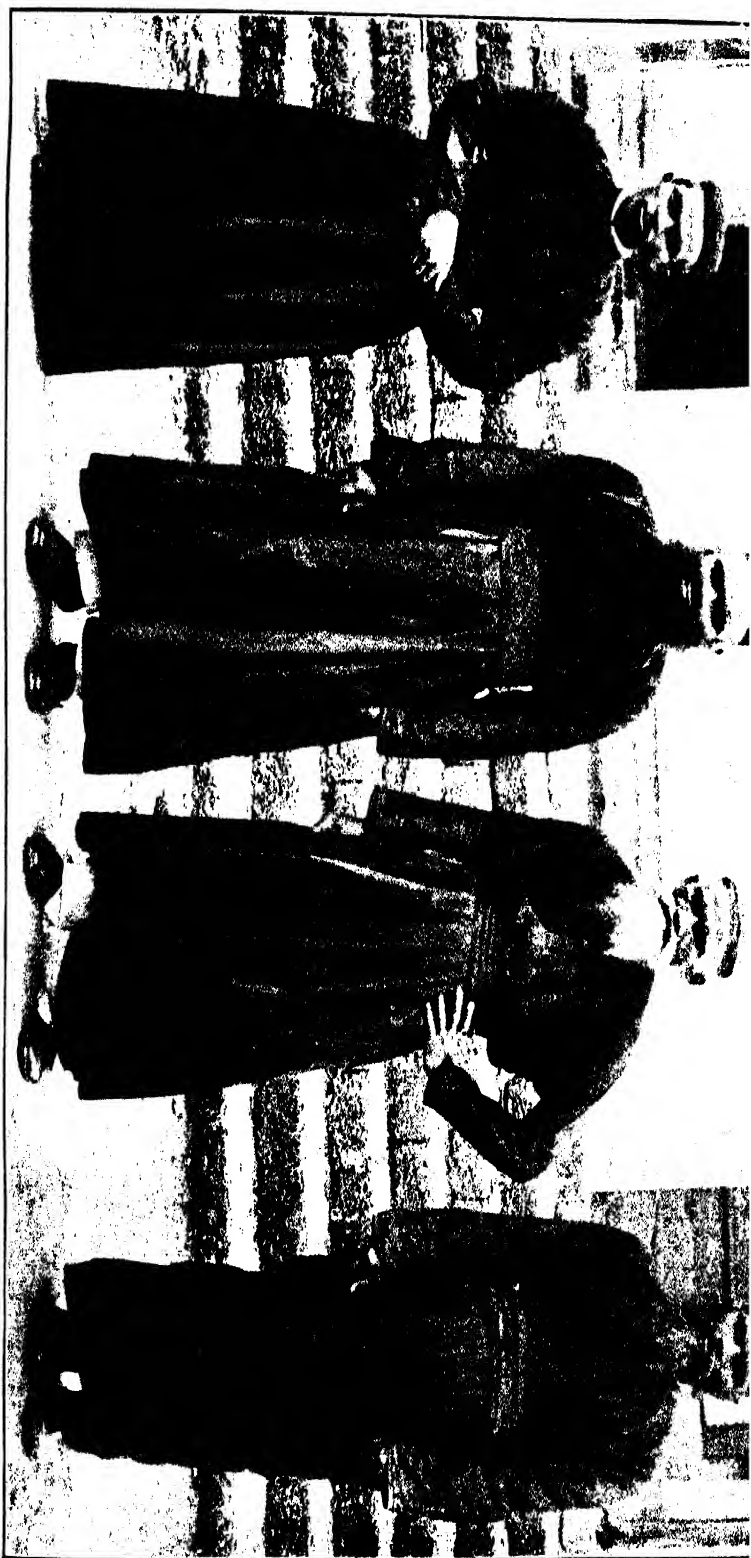


The Rt. Rev. Mar Severius, Metropolitan of the Suddhists, Kottayam, (Travancore).

are three totally different things which may occur in every combination'. "Almost alone in Christendom the Jacobites use the great parent rite of the east". In Jacobite churches there is only one altar, but in larger ones there are one or more side-chapels with an altar. There is always a curtain before the altar. In front of the sanctuary stand one or two lecterns. There are the usual pictures, but generally poor and uninteresting. They have been from time immemorial affected by orthodox and Byzantine influence. Their sanctuary is called *Madhbakha*, literally altar, and on their altars stand the gospel book, vessels, crosses, and candles. The Holy Liturgy is the old rite of Jerusalem and Antioch called the liturgy of Saint James in Syriac. It is the most prolific of all rites, and has a large family of daughter liturgies.

The Order of St. James liturgy in its Jacobite form is this. "The celebrant and deacon say preparatory prayers, vest prepare the altar and lay the bread and wine on it. Then comes the offertory of the gifts; they are veiled. The liturgy of the catechumen begins with a *sedra* ("order"). This is a very common form of prayer in this rite. It consists in theory of a fixed frame-work (normally verses of a psalm) interspersed with short changeable prayers much as the *Invitatorium* at Matins. It always has an introduction (*prumyun*), but often the frame-work is left out. The *Sedra* is always said at the altar by the celebrant, while the deacon swings the *thurible*. The lessons follow. There are four from the Old Testament Acts (or a Catholic Epistle), the Gospel of St. Paul. Between each is a *Prokeimenon* or *Gradual*, while the celebrant in a low voice says a prayer. Before the second lesson comes the *Trisagion* with the *Monophysite* clause; before the Gospel *Haleluya* thrice with a verse, while they make the *Little Entrance*. There is now no dismissal of the *Catechumens*. The Liturgy of the Faithful begins with a *Sedra* (prayers of the faithful) and incensing; the creed follows. The celebrant washes his hands and prayers for whom he will. Then comes the kiss of peace and "prayer of the veil" (as he unveils the *oblata*). The *Anaphora* begins by the deacon crying out "stand we fairly". The people answer; "Mercies, peace, a sacrifice of praise". "The celebrant gives a blessing (in the words of the *Cor. XIII 14*), R: "And with thy spirit". Celebrant :—"The minds and

hearts of all of us be on high.' R: "They are with the Lord, our God." Celebrant: Let us give thanks to the Lord with fear and worship with trembling." R: "It is meet and right". Celebrant (in a low voice): "It is very meet and right, fitting and our bounden duty to praise thee, to bless thee, to celebrate thee, to worship thee, to give thanks to thee, the creator of every creature, visible and invisible." (aloud) "Whom the heavens and the heavens of heavens praise and all the hosts of them, the sun and the moon and all the choir of the stars, the earth and the sea, and all that is in them, the heavenly Jerusalem, the Church of the first born who are written in heaven.....". So he comes to the angels; the people take up the Sanctus, to which they add "Benedictus", etc., as in Mass. Now, almost at once, follow the words of institution, said aloud (to which the people answer Amen!), the Anamnesis, and Epiklesis (also aloud answered by Amen). A long Intercession follows in the characteristic of Antiochene place. The deacon prays in litany form for the church, patriarch metropolitan, for the clergy and the people, kings and princes, he remembers, "her who is to be called blessed, and glorified, of all generations of the earth holy and blessed, and ever virgin, Mother of God, Mary" and other saints; he prays for the dead. To each clause the people say, (*Kurye elaisun*); meanwhile the celebrant prays to the same effect, ending each division of his prayer aloud. There is a blessing, then the Fraction during which the deacon sums up the Intercession in a long prayer, called *Kathulike*, for all sorts and conditions of men. This is closed by the Lord's Prayer, said by all (in Arabic), the celebrant saying a longer introduction than usual and a short embolism (in Syriac). The Inclination follows: Deacon: "Let us bow our heads, to the Lord"; R: "Before thee, O Lord our God", and the Elevation (Celebrant. The Holies to the holy) "The one Father is holy, the one Son is holy, the one Spirit is holy. Meanwhile he elevates first the paten, then the chalice. Here the celebrant marks the holy bread, with the consecrated wine and then dips it into the chalice. The particle received in Communion is called the coal (*gmurtha*), in allusion to Isa VI, 6 or the "pearl" (*marganitha* cf. Matt. vii, 6). The celebrant himself receives such a fragment intincted, then drinks of the chalice. Lay people receive a fragment intincted only (with a



Jacobite priests.

spoon). There seems some uncertainty (or variety of practice) as to the way Deacon or the assisting clergy make their communion. I believe they now usually receive an intincted particle only. They now usually receive an intincted particle only, and do not drink directly of the chalice. The Communion formula is, "The propitiatory coal of the body and blood of Christ, Our God is given to N. N. for the pardon of his offences and the remission of his sins. His prayers be with us. Amen". After communion follow a thanksgiving prayer, a blessing and the dismissal. After the liturgy the celebrant consumes what is left of the Blessed Sacrament (they do not reserve), and there is a distribution of blessed bread (*burktha*). This liturgy is one of the most beautiful in Christendom. Strange that an insignificant little sect should possess so splendid a liturgical inheritance. Their once brilliant school of liturgical scholars came to an end long ago. Now their priests hurry through a service in a language they hardly understand with gross carelessness"¹.

"The Jacobite Divine office is also very ancient in form and very interesting. They have the usual hours: Vespers (*ramsha*); Nocturn (*Lelya*); Morning office (*Safra* more or less our Lands); and day hours for the third, sixth, and the ninth hours (not for the first). Their compline (*Suttara* "Protection") is a latter addition. The essence of this office is naturally the psaltar sung in the old Antiochene order. It contains also lessons (Biblical and legends of saints) hymns, prayers and so on. The Jacobite Calender also represents the old order of Antioch. They follow the Julian reckoning. The year begins on the first of October. From December they have a fast (Advent) in preparation for Christmas. Five Sundays before Christmas they begin to prepare for it in their prayers. Christmas (*Beth Yalda*, December 25) and *Epiphany*, (*Beth Denha* January 6) follows as with others. The "praise of the mother of God" is December 26, Holy Innocents December 27, St. Stephen January 8, Candlemas comes on February 2, the last two Sundays before Lent are for the dead, the first for the clergy, the second for the laity, The last week before Lent is the "fast of Nineve" The Seventh Sunday before

1. The Lesser Eastern Churches pages 348-350.

Easter is "of the approach of the fast"; the great fast (Lent) begins 40 days before palm Sunday. Holy week Easter, Ascension day, and Whitsunday follow as usual. Before the death (*Shunnaya*) of the Mother of God (August 15) and Princes of the Apostles (June 29) they fast like the Copts. Scattered throughout the year are saint's day naturally many of their own. The Jacobite rite is almost the only thing of importance about them, and the memory of their former scholars still give a certain dignity to this little sect."¹.

During the time of service, all the people stand, the women rather behind the men. The churches are not provided with seats or benches. One by one begins to read or repeat prayers in Malayalam, frequently crossing themselves, touching the forehead, then the shoulders from left to right.

Though the Syrian Christians speak and write Malayalam, the style of the religious works in this language is very peculiar being largely mixed with Syriac words in a pure or modified form. Their technical and theological words are all in Syriac mixed with Malayalam, and a few of them are given here

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|---------------------------|-------------------------------|
| 1. Gospel—Evangalion | Doctor—Ramban. |
| 2. Epistle—Eukratta | Angel—Malak. |
| 3. Psalm—Masumura | Baptism—Mamodisa. |
| 4. Apostle—Slecha | Mass—Kurubana. |
| 5. Prophet—Nibiya | Uction—Uprisma. |
| 6. Deacon—Meshamshana | Chancel—Madubha. |
| 7. Priest—Kattanan | Nave—Haykala. |
| 8. Parish Priest—Kashisha | Holy ghost—Ruhada Kudisha. |
| 9. Bishop—Mar | Jesus Christ—Eso Mashiha |
| 10. Sexton—Kappiara | Father—Bava. |

The Syrian Bishops.—The chief bishop among the Jacobite Syrians is called a Metropolitan, who has an assistant whom he consecrates as successor in the event of his death. The Metropolitans were elected from among the Malpans and consecrated in readiness on occasions when it was found extremely difficult or almost impossible to obtain foreign bishops as in after-times. The election used to take place in a General Assembly of the clergy, and the elders (*Palli-pramanikal*) of the church ratified or rejected the choice of the person

1. The Lesser Eastern Churches page 351.

previously elected. If there were several candidates, lots were drawn for them, and the result was regarded as decisive. The bishops are also nominated by their predecessors from the body of the Rambans who are men selected by priests and elders in advance to fill the episcopate. Below the bishops are the Malpans or the Doctors of the Law who are the instructors of youths and those intended for Holy Orders. Their priests are called the *Kathanars* who should pass through ostiary, reader, exorcist, acolyte, sub-deacon, deacon before becoming priests. But the first three offices do not exist. The deacons could be admitted as early as seven years of age, unless anything unusually bad could be brought against them. They were not under the necessity of leading a life of celibacy and the custom gained them higher favour.

It has been conclusively established that the Patriarch of Antioch is the paramount ecclesiastical authority over the see of Malankara, and that for a person to become a properly qualified Metran of that See, the essentials are that he should be consecrated by the said Patriarch or by some bishop authorised by him. No doubt, there were certain instances where these essentials were wanting, "the exception only go to prove the rule," and such exceptions cannot be treated as evidencing any desire on the part of the Syrian community to repudiate the Patriarch's supremacy or the teachings of their church.

The bishop when in no great state wears a long, handsome dark, purple silk vest, but when officiating, he wears a long yellow muslin robe thrown over his other garments. A long golden cross hangs round his neck. He wears a ring on his fourth finger and the episcopal mitre on his head. He holds a crozier or pastoral staff in his left hand and in his right a golden cross at the bottom of which is tied a silk handkerchief with which he blesses.

The ordinary dress of priests consists of white trousers and a kind of long white shirt with short sleeves and a flap hanging down behind and supposed to be in the form of a cross. Over this the Jacobites now wear a black coat. On ceremonial occasions a white gown is worn in addition to an embroidered collar and waist-band and narrow sleeves. The Reformers keep the ancient white robe with a girdle.

Priests are allowed to marry, but may not enter into conjugal relations after their ordination. They cannot re-marry, or marry a widow. They now shave their heads clean, but allow their beards to grow luxuriantly. The priests after their ordination are engaged to observe the canons of the Council of Nice.

Attached to each congregation existed a small court consisting of the *Kathanar* and four lay elders who meet in the church for admonitions, fines or excommunication. Each parish or rather the boundaries of each separate congregation are divided off, land marks made and the names of persons belonging to it are taken down, who must all receive the sacraments within their parishes. Before leaving their district for another they must obtain a testimonial from their *Kathanars* of having conducted themselves soberly and steadily. A residence of twelve years in one parish is necessary before a person can become an elder.

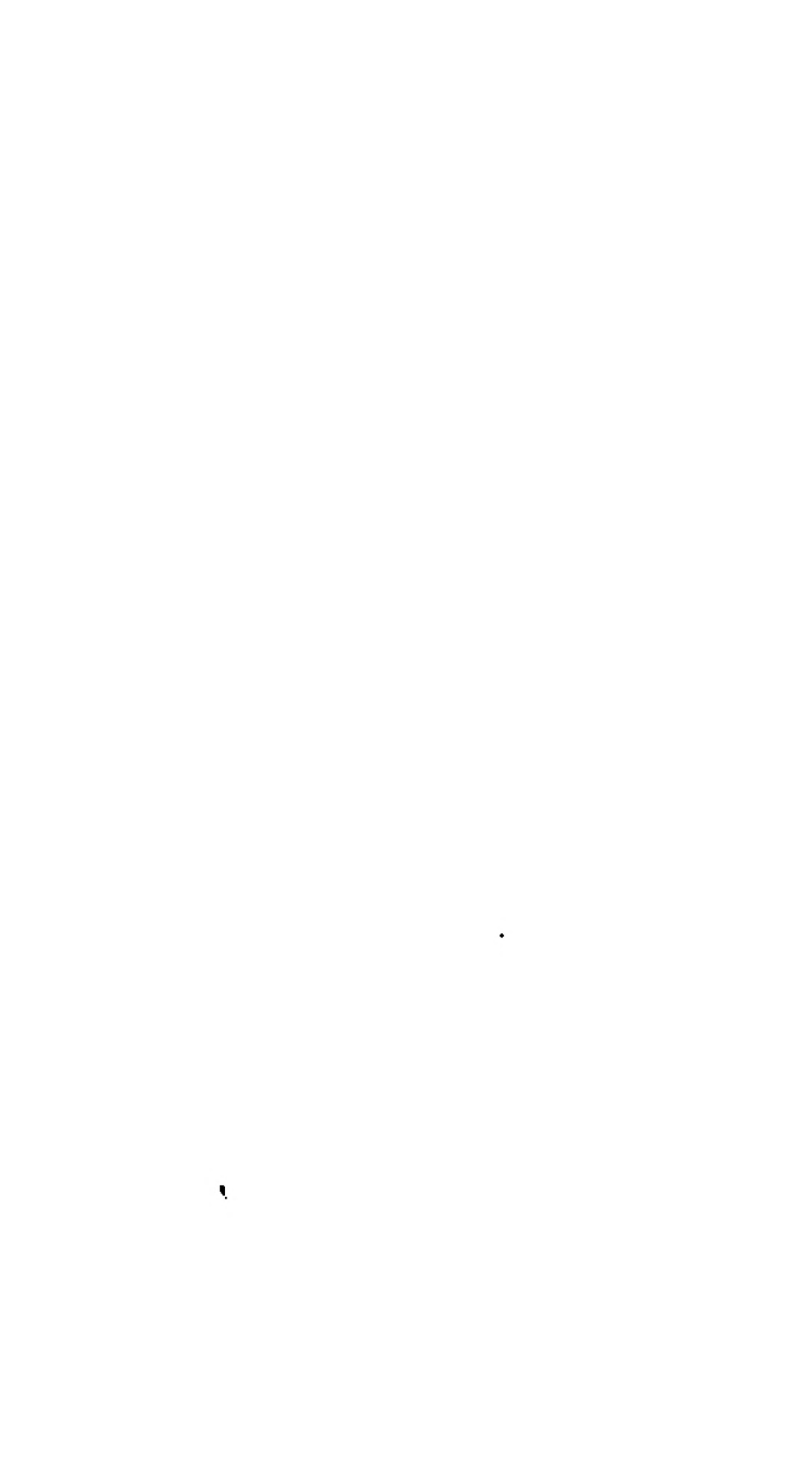
Celibacy of the clergy.—One of the most difficult subjects which the Synod of Diamper had to deal with was that of matrimony, inasmuch as almost all the *Kathanars* were married men. It is somewhat curious to observe how this is deplored.

“Whereas in this diocese (which the Synod has taken notice of with great sorrow) through their vile ignorance of the law, and the abounding iniquity of the times, and their having been governed by schismatical prelates, priests have married after they were in orders, may have taken orders in order that they might marry the better, and have frequently married widows, and some have married three or four times, etc.” But this Christian liberty was now to be restrained by Antichristian legislation. Rome was to manifest to this ancient branch of the church another mark of her apostacy, by “forbidding to marry.”

“The legislation on this subject was most execrable in its spirit, as will be seen from the following extract:—”Henceforth no clerk in Holy Orders shall presume to marry, nor shall any *Kathanar* marry any such, nor shall any presume to be present at any such marriage, nor give counsel, favour or assistance thereunto. Any whoever shall offend in any of



The Bishop of Anjur with his priests.



these particulars, must know that they are excommunicated and cursed, and are to be declared as such by the Church, and as to those who are married already, the Synod suspends them all, whether married once or oftener, from the ministry of their orders, and all sacerdotal acts, until such time as they have put away their wives effectually." ¹

"It was also decreed that the wives who willingly separated from their husbands would be allowed to continue to enjoy their usual emoluments, and that in the event of their refusal to do so, would be degraded in the church and deprived of all advantages they had enjoyed till then. Further, legitimate sons of priests born previous to the Synod were declared eligible to the sacred office, but not those born thereafter." ²

The main characteristics of the Syrian Church are:—

1. "The Syrian Church presents an undeniable instance of an ancient church preserved in its purity for the past sixteen or seventeen centuries on the coast of Malabar, which has never acknowledged the supremacy of the Roman Pontiff, nor his peculiar dogmas since the "Coonen Cross revolt." ³

2. "The church exhibits an independent testimony to the Apostolic polity of the Church in the threefold order of bishop, priest and deacon, as sketched by St. Paul in his Epistles to Timothy and Titus and deducible from St. John's Epistles to the angels of the seven Asiatic churches written sixty years after the promulgation of the Gospel, and uniformly acknowledged by the ecclesiastical writers of the age immediately next to that of the Apostles." ⁴

The following are the main points in which the Syrian Church differs from the Church of Rome:—“The Jacobite Syrians reject the supremacy of the Pope, acknowledge the supreme authority of the Holy Scriptures, hold no traditions of equal or co-ordinate rank with the Scriptures without comment for perusal by the people, do not receive the decrees of the Council of Trent, do not enforce the celibacy of the clergy, nor allow images in churches. They recognise orthodox Churches as branches of Christ's Holy Catholic Church, and accept the canons of the first Council of Nice, 325 A. D., as well as

¹ and ², Synod of Diamper. Session VII. pp. 625-26.

³ and ⁴, The Indian Christians of St. Thomas, pp. 123-124.

those of Constantinople, 381 A. D. and Ephesus, 431 A. D. rejecting only those of Chalcedon twenty years later.”

The Jacobite Syrian church contains the very essence of Popery without the supremacy of the Church of Rome. The great body believe in transubstantiation, the sacrifice of the mass for the living and the dead, prayers for the departed purgatory, worship of the Virgin Mary, veneration of the saints, prayers in an unknown tongue, extreme unction, allow pictures in their churches representing God the Father, prayers to the altar and the chancel, connected with which are the elevation of the host, the burning of incense, and the ringing of bells at the time of that elevation, the priest receiving the mass alone¹.

Festivals in the Jacobite churches are annually celebrated in honour and memory of the saints in whose names the churches have been founded. Festivals are also held for other saints or Virgin Mary. On the night previous to it, the *Kathanars* or the priests offer prayers along with the Parishioners, and this is followed by a grand procession round the church with the Holy Cross and silk umbrellas accompanied by the playing of the church band. There is also a grand display of fireworks. The procession then advances to the cross at a distance in front of the church, where incense is burnt. After its return prayers are offered again. The priests and elderly members are treated to a feast. Next morning there is a high Mass followed by the preaching of a sermon on the life and career of the saint. After this, a cross, in front of which, a vessel, is placed in a conspicuous place in the church, and each of the priests puts into it a few annas. The people assembled do likewise. The amount thus collected goes to the funds of the church. The parishioners who have assembled are fed with *Kanji*, either out of the funds of the church or by those who have made a vow to do so. To many of the churches lands have been assigned, the proceeds of which go to feed the poor on such occasions. The people assembled enjoy rest during the day and in the evening there is a similar procession, after which fruits and bread are distributed among the people. The festival is then brought to an end.

1. The Indian Christians of St. Thomas, pp. 128.

Love-feasts are still held. Large quantities of sugarcane, rice, honey, and flour are collected and stored up for the occasion. When the time arrives, cakes are baked and plantains, etc. procured, the fast being celebrated in a room adjoining the church. The various portions are distributed by a blessing of the priests. The guests are seated in rows, each provided with a plantain leaf on their knees to serve instead of a plate. Silence is then commanded and the church overseers walk down the rows to see that no one is omitted, and that all share alike. What is left may be eaten by a heathen.

CHAPTER XII.

RELIGION.

(Continued)

THE Reformed Christians use the Syriac Liturgy of St. James with a few alterations in the prayers, and use a Malayalam translation of the Syriac Liturgy. They have only three sacraments, Baptism, Holy Orders and Matrimony. They wish to multiply the copies of the Syrian scriptures, to translate them into Malayalam, to establish schools on scripture principles, to improve the education of the clergy and make use of the vernacular in preaching and expounding the gospel. They have no images, denounce the idea of the Eucharist sacrifice, pray neither to saints nor for the dead. They hold views similar to those of the church of England in matters of faith. The Jacobites deny the validity of the Reformers' orders without reason.¹

The Malabar church rejected the Pope's supremacy, and denied the doctrine of transubstantiation. In the latter case, the Syrians maintained the spiritual presence of the body and blood of Christ in the sacrament, and rejected as an absurdity the figment of the actual presence when it was first brought before their notice. They condemned the adoration of images. At that time no idol was to be seen in their churches except a few in the neighbourhood of the Portuguese stations, from whom some Syrians have learned how to make use of them. This statement does not apply to the figure of the cross which they had long regarded with reverence, and placed in all their churches. Gradually some of those who resided near the Portuguese had learned to pray to Virgin Mary and other saints. They maintained that the Church of Rome had corrupted the true faith. They had heard nothing of purgatory, and were at a loss to understand what Menezes meant when he first brought it to their knowledge.

1. The Indian Christians of St. Thomas, pp. 123-124.

They had no knowledge of masses for the dead. They made no use of holy oil in the administration of baptism. It was customary after the service to rub the infant's body with coconut oil or *gergelin*, a species of saffron. This practice, though not attended with prayer or benediction, was regarded as somewhat sacred. They had no knowledge of extreme unction nor had they heard of oracular confession. When it was first proposed to them, they shrank from it with great horror. They soon found how entirely it held them in bondage to a mercenary priesthood who carried their jurisdiction to their very thoughts and intentions of the heart and to the domestic secrets of a family. They never dreamt of the celibacy of the clergy, who were allowed to marry with all the freedom of laity. The wives of the clergy were called *cataniars*, and took precedence of the other women in the church and everywhere else, and were distinguished by a cross of gold or of some inferior metal suspended from the neck. They denied that matrimony was a sacrament. They appear to have held only two orders, Priesthood and the Diaconate: and though they have since been multiplied after the example of Rome, yet all the inferior orders are included in the diaconate and conferred together. The priests are called *kashechas*, the deacons *Shum-Shanas*. They celebrated the communions with cakes mixing the meal with a little oil and salt." ¹

M Renaudot, in his history of the Patriarchs of Alexandria, says that this was the usual practice of the Syrian Jacobites. They consecrated the elements with prayer, believing that without the Holy Ghost the mere words of the priest would be of no avail. They administered in both kinds to all communicants. The present practice is to dip the cake in the wine and put it in the communicants' mouth; but it is uncertain whether the custom prevailed before the Synod of Diamper. They admitted to communion the members of other churches. In all questions of doctrine they appealed to the authority of the sacred Scripture as decisive, and not like the Romanists to any addition, to Fathers or decisions of the Church or interpretations of the priests. They are said to have held the three sacraments—Baptism, the Eucharist and Holy Orders, and these sacraments very strikingly distinguish them from the Roman Church. ²

¹ and ². Hough's *Christianity in India*. Vol. II, pp. 13-21.

Professor Lee in his history of the Syrian Church in India confirms the fact that the Syrians had not observed the sacraments with regard to confirmation. Menezes was well aware that it was wholly unknown in India.

The difference in tenets between the Jacobite Syrians and the Reformed Syrians are these:—

Both the Jacobite and the St. Thomas' Syrians use the liturgy of St. James. The latter have, however, made some modifications by deleting certain passages from it. The Jacobite Syrians look upon the Holy Bible as the main authority in matters of doctrine, practice and ritual; they do not allow the Bible to be interpreted except by the traditions of the Church, the writings of the early Fathers and the decrees of the Holy Synods undivided Christian period; but the St. Thomas' Syrians believe that the Holy Bible is unique and supreme in such matters. The Jacobites have faith in the efficacy and necessity of prayers, charity, etc. for the benefit of the departed souls, of the invocation of Virgin Mary, and the saints in divine worship, of pilgrimages and of confessing sins too, and of obtaining absolution from priests. The St. Thomas' Syrians on the other hand consider these and other similar practices as unscriptural, tending not to the edification of the believers, from the vital and real spiritual truths of the Christian revelation. The Jacobites administer the Lord's Supper to the laity and to the non-celebrating clergy in the form of consecrated bread dipped in consecrated wine, and regard it as a sin to administer the elements separately after having united them in token of Christ's resurrection. The St. Thomas' Syrians admit the laity to both the elements after the act of uniting them. While the Jacobite Syrians allow the marriage ceremonies on Sundays on the plea that, being of the nature of a sacrament, they ought to be celebrated on Sundays, the St. Thomas' Syrians regard this practice as unscriptural, the Sabbath being set apart for rest and religious exercises. While the Jacobites believe that the mass is as much a memorial of Christ's oblation on the Cross, as it is an holy sacrifice offered for the remission of the sins of the living and of the faithful dead, the St. Thomas' Syrians observe it as a commemoration of Christ's sacrifice on the Cross. The Jacobites venerate the cross and the relics of saints, while the St. Thomas' Syrians regard the practice as



The Most Rev. Mar Timotheus, Metropolitan of Malabar and India.

idolatry. The Jacobites perform mass for the dead, while St. Thomas' Syrians regard it as unscriptural. With the Jacobites, re-marriage, marriage of widows, and marriage after admission to full priesthood, reduce a priest to the status of a layman, and one united in such a marriage is not permitted to perform priestly functions; whereas priests of the St. Thomas' Syrians are allowed to contract marriage without forfeiture of their priestly rights. The Jacobite Syrians believe in the efficacy of infant baptism, and acknowledge baptismal regeneration, while the St. Thomas' Syrians who also baptise infants, deny the doctrine of regeneration in baptism and regard the ceremony as a mere external sign of admission to church communion. The Jacobites observe special feasts, and abstain from certain articles of food during such feasts, while the St. Thomas' Syrians regard the practice as superstitious¹.

Regarding the doctrines respecting the nature of Christ,

Faith, doctrine and practice of the Chaldean Syrians, Trichur.

the Chaldean doctrine is that which is inculcated by Mar Nestorius, according to which, there are three characteristic modes in which the Nestorians

express their views. "They sometimes say that Christ's nature is composed of two *Kyane*, two *Knume*, one *parsopa*, i. e., two natures with two substances in one person they describe Christ as *Haikale Dalaha Meltha*, i. e., Abode of God, the Word; and Christ is only the *Ith Athab Pakara* and not *Ith Burnush Pakara*, i. e., Christ only put on a body, but did not incarnate in the flesh"².

With regard to the Procession of the Holy Ghost the Nestorians accept the Nicean creed, i. e., the Niceo-Constantinople creed, which lays down that the Holy Ghost proceeded from the Father. This is the creed of all the Eastern churches. While the Western churches accept the Nicean creed with the addition of the words "and son". This is the main cause of the difference between the Eastern and the Western churches. The Nestorians belong to the Eastern church and the Roman Catholics to the Western church. From very early times it was said that it was peculiar to the Father to be undervived and unbegotten, to the Son to be begotten and to the Holy

1. Castes and Tribes of South India, Vol. VI, pp. 442-444.

2. Badger Nestorians and their Rituals, Vol. II, page 33.

Ghost to be proceeding. It is said that the Holy Ghost proceeds from the Father. Next in regard to the term the "Mother of God" as applied to the Virgin Mary, the Nestorians refer to her as Mother of Messiah (*Imme-Damshikha*) and not as a mother of God (*Imme Dalaha* or *Yaldath Alaha*). There are prayers peculiar to the Nestorians.¹

The Baptismal Taxa contains the baptismal creed which shows that the Holy Ghost proceeds from the Father and also contains *Karazutha* in which the Virgin Mary is called the Mother of Jesus: and Mar Nestorius, Mar Deodorus, Mar Theodorus and other Greek and Syriac doctors are referred to as teachers of true religion. For the *Taxas* used in service, the Nestorians use 3 *Taxas*, viz., the *Taxa* of Adai and Mari the *Taxa* of Nestorius and the *Taxa* of Theodorus. The doctrines in their Missal contain the statement of creed which shows that the Holy Ghost proceeds from the Father, and refers invariably to the Virgin Mary as *Imme Damshikha*, Mother of Christ, containing invocations to Nestorius and other Greek and Syrian Doctors. It also contains prayers for the patriarch as Catholicos of the East. The Nestorians also have the Episcopalian form of the church government. The Nestorian Church recognized by Mar Simon has nine orders; viz., Patriarch, Metropolitan, Bishop, Cor Episcopa, Arch-deacon, Priest, Deacon, Hypo-Deacon, and Reader and the Nestorians alone ordain them². There are also invocations to the saints above mentioned. "The Catholics give the title (*Theotocos*) Mother of God to the Virgin Mary. The Chaldean Syrians on the other hand call the Mother of Messiah or Christ *Imma Damsikha*. The objection which the Nestorians have in calling Mary Mother of God is only to the term in service books used for public worship. They have no objection to the term being applied, if properly guarded"³. "Even the Anglican Church which has accepted the first four Oecumenical councils, and therefore the council of Ephesus in which it was held that Mary should be called Mother of God, has eschewed the term "Mother of God" from the Book of Common Prayer evidently because the great divines who composed that book shared the apprehensions of Nestorius as to the term "Mother of God"⁴.

1. Hough on Christianity in India, Vol. II, page 539.

2. Badger, "Nestorians," pp. 189-190.

3. Wigram, Assyrian Church, page 287.

4. Bethune Baker Nestorus and his Teachings, pp. 67-68.

The Catholics, as has been said, have the seven sacraments, but according to the Chaldean Syrians they are neither limited nor defined. The term sacrament is a Latin word, and has two meanings, one ordinary or primary, and the other secondary or technical. In its ordinary sense, it is used to denote any sacred rite, and is equivalent to the Greek Mystery. When considered in this sense it is difficult to define its number. For, there are several sacred rites, and all of them are entitled to this appellation. The early Christian fathers used it in this sense.

During the middle ages it acquired its restricted meaning, and no rite was regarded as a sacrament, unless it possessed the three attributes, namely, that the rite might have been instituted of Christ, must have visible meaning, visible sign; and an invisible grace must flow from it. About 1164 A. D. the Schoolmen said that there were seven such sacraments, and they were accepted by the Roman Catholic Church in 1547 at the Council of Trent.¹ According to the Anglican Church there are only two sacraments, Baptism and the Eucharist. The Eastern churches, as a rule, have not troubled themselves to define their number. The Nestorian rituals do not determine the number, nor has the Nestorian church accepted or cared to define it, though several of the best Nestorian authors reckoned them as seven.² But these sacraments do not generally correspond to the seven sacraments of the Roman Catholics. Throughout the east, Confirmation follows Baptism. Among the Nestorians, as among the Roman Catholics, it is a separate one, and takes place several years after Baptism.

This doctrine is one of the Church of Rome, and means that in the Eucharist, after the words of consecration, the whole substance of the bread is converted into the substance of the body of Christ, and the substance of the wine into the substance of the blood, so that the bread and wine no longer remain as such, but represent the blood and body of Christ.³ The Nestorians do not believe in this doctrine. According to them "the elements of the Holy Eucharist" are supernaturally endowed with a divine efficacy so that the partaking

1. Gibbon's Faith of Our Forefathers pp. 303, 304. Commentaries on the 30th Article by Kid, page 313.

2. Encyclopaedia Britannica, pages 976, 977.

3. Badger, page 150. Encyclopaedia Britannica, p. 409.

4. Badger, Nestorians and their rituals, p. 159.

of it is a real partaking of the body of Christ. The change is not of the substance but of the manner in which it is effected, a sacramental or mystic change; and as to its nature it is a change of virtue and efficacy. They believe in the real presence of the Body and Blood of Christ, in the elements after consecration; and spiritual presence is as real as corporeal presence.

Image worship is one of the doctrines of the Catholic Church. The Chaldean Syrians do not practise it. The Anglicans and the Jacobites are also opposed to it, though they have no objection to their having them in their churches. They are also found in some of their churches. It is sometimes said that the mere existence of images in churches does not show that they are placed for adoration or that image worship exists. Image worship consists in kneeling and praying before them and kissing them, and the Chaldean Syrians of Trichur do not recognise this form of worship. In the churches of the Chaldean Syrians some images are carved upon the walls at the instance of the church wardens, but they are not worshipped. Wearing of scapulars does not obtain among the Chaldean Syrians.

This is merely a Roman doctrine but a good number of Christians other than the Roman Catholics believe that after death, the souls of the faithful departed are detained in a place called *Sheol* (a Hebrew word used in Syriac also) or Hades till the Day of Judgment. On that particular day the pure souls are allowed to enter into Heaven or cast into the Gehena or Hell. *Sheol* is a place of rest and not of suffering, but the souls are not in a state of "somnolent insensibility." The souls of the righteous will be moving unto God towards perfection, and are therefore capable of being aided by the prayers of the living. For the help of the departed, prayers and masses are given by the living. According to the Roman Catholics, prayers and masses for the dead are given to relieve the souls in purgatory from their sufferings on temporal sins. The Chaldean Syrians believe in *Sheol*, and not in purgatory and offer prayers and masses for the dead². According to them the doctrine recognises an intermediate state between death and the Day of Judgment. Purgatory is also called *Yesprukhana*.

1. Green, page 148, Kid pages 190—192. Gibbon, page 247.

2. Kutts, page 231 and Badger, pp. 190 and 324.

According to the Catholics, confession is set up individually and is necessary for communion. The Chaldean Syrians, on the other hand, set it up both individually and collectively.

Confession before Communion.

The Catholics administer Eucharist by giving the bread dipped in wine. The Chaldean Syrians do it both in the method above mentioned, and by giving bread and wine

Administration of Eucharist.

separately. In early times both bread and wine were administered to the clergy as well as to the laity. After the twelfth century A. D., the Roman Catholic Church began to deny the cup to the laity ostensibly on the ground of the doctrine of transubstantiation. The fear of spilling the consecrated wine is believed to have been the cause of administering the two elements together by dipping the consecrated bread into the wine. The Hagan water in the church is generally placed at every entrance door of the church. The practice of celebrating more than one mass a day, on the same altar is obtaining amongst the Catholic Churches. But in all the Eastern Churches there can be only one celebration of the Mass in one altar on the same day. All the Eastern Churches use only leavened bread and the Western Churches unleavened bread.¹ In the Chaldean Syrian Churches only unleavened bread is used. The Roman Catholics hold that no mass can be celebrated in the church in the absence of the crucifix on the altar, while the Chaldean Syrians do not consider it absolutely necessary to have it. Generally the laymen cannot enter the *Madhbakha*. Sometimes instances are found in their entering it.

In all the Christian Churches the Holy Eucharist is the chief rite. The Nestorians celebrate it rarely on the chief feasts—not even every Sunday. It is celebrated early in the morning, except on fast-days, when it sometimes comes in the after-noon. Every one who receives the Communion must be fasting from midnight. The celebrant and deacon should, by law, first have taken part in the evening prayer. Normally there is only one liturgy in the same church on one day.

They have a curious belief about the holy leavens, sometimes even counting this as one of the seven sacraments. They saw that St. John the Baptist kept some of the water which fell from "our Lord at his baptism." He gave this

¹. Slater Moral Theology, page 82.

to St. John the Apostle. At the last supper 'Jesus' gave St. John two loaves. St. John mixed one with the Baptism water and with the blood which flowed from the Lord on the Cross. The Apostles then ground this to pieces, mixed it with flour and salt, and divided it amongst themselves, so that the leaven of the body and blood of our Lord should always remain in the church. The Nestorians believe that they have this still. They renew this holy leaven on each Maundy Thursday. What has remained in the previous year is mixed with fresh flour, salt and oil by the priest and deacon in a special service. It is then kept in a vessel in the sanctuary all the year, and a small portion is mixed with the bread of the holy Eucharist, before each liturgy. No liturgy can be celebrated without it.

The prevalence of the morning, mid-day and evening prayers, the Rosary and the Prayer relating to the sorrows of St. Mary are current among the Catholics. The Chaldean Syrians admit the prevalence of similar prayers among themselves also, but they declare that they are now liturgical, *i. e.*, they do not form part of the official prayer of the Church. The practice of lighting two candles before the box containing the image of St. Mary exists among the Chaldean Syrians as among the Roman Catholics. Chaldean Syrians fast on Wednesdays and Saturdays, and the Roman Catholics generally on Fridays and Saturdays. The former are supported by the practice of the Eastern Syrians.

The universal liturgical vestment is the tunic called *Kuthina* corresponding to the alb. It is girdled by a belt (*Zunara*). Subdeacon and deacon wear a stole (*unara*) and wind it from the left shoulder under the right arm. The deacon's stole hangs straight down from the left shoulder. The priests' (and bishops') stole also hangs down in front, and are sewn together with a hole through which to put the head. Bishops wear a kind of embroidered chemise called *Biruna* over the head. They carry a pastoral stadd (*hutra*) and a small cross with which they bless the people. They have liturgically no fixed colours.

The ordination of clerks below the rank of deacon is now obsolete. Deacons, priests and bishops are ordained by laying on the right hand with a suitable form. Several other bishops assist the Patriarch or Metropolitan in ordaining a bishop. They lay their hands on his side. The Nestorians have the right of vesting the subject during the ordination service, but

they do not appear to have an anointing. In the marriage service they crown the spouses with threads of red, blue and white, and have several curious customs. They have far reaching impediments of consanguinity and affinity, but allow divorce for many reasons. Their burial service is very long. It differs for clergy and laity. They sing anthems and psalms, special ones for all manner of special cases, a man murdered, drowned, betrothed, etc., and have many prayers for the dead. They offer the holy liturgy for the repose of their souls.

The Baptism service is a long rite modelled closely on the holy liturgy. It has an "Apostle" Gospel, Creed, Litany, "*Sursum Corda*" *Sanctus*, *Epiklesis*, and so on. It takes place after the liturgy, many children are baptized together, private baptism is not allowed. Soon after birth there is a curious imitation of baptism, water is blessed, and the child is washed in it. This is called "Signing". Then it waits till the next feast when there will be a liturgy in the Church, and following that, a general public baptism. The child's name is given at the "Signing". In the baptism rite the children are anointed all over with olive oil (oil of the catechumens). The Nestorians have a holy oil believed to come from St. John the Evangelist, like the holy leaven. This is kept in the sanctuary, renewed as the leaven is, and a small portion of it is mixed with the oil of the catechumens. At the actual moment of baptism the child is held facing the east over the front, the priest dips it three times, saying; "N. is baptized in the name of the Father (R. Amen), in the name of the Son (Amen), in the name of the Holy Ghost, for ever (Amen)." It is confirmed at once by laying on the right hand. No chrism or other oil is now used for Confirmation.

Faith, doctrine and practice of the community known as the Independents, who seceded from the Chaldean Syrians of Trichur since the commencement of establishment of their church.

1. Belief in the change of matter or substance connected with the ceremony of Kurban. Belief in Transubstantiation in the Holy Eucharist.

2. Faith in the most holy and undivided Trinity, Father Son and Holy Ghost.

3. Belief in the co-existence of the divine and human nature in the body of the Messiah.

4. Belief in the absence of Original sin in the Virgin Mary.
5. Confession of the Christians one by one secretly to the priest.
6. Removal of sin after confession.
7. Regarding Mary as the Mother of God.
8. Image worship.
9. Seven sacraments.
10. Celibacy of the clergy.
11. Prayers for the dead.
12. Belief in Purgatory.
13. Worship of saints.
14. Observance of the feasts in honour of Mary and saints.
15. Going in procession with the image round the church on festival days.
16. To join and go along in the procession with the priest carrying the image on festival days.
17. To use Holy water.
18. Meditation, three times a day.
19. Meditation, with the aid of fifty-three beads.
20. To offer doleful prayers on every Saturday.
21. Adoration in the throne of the image of the saint in whose honour the festival is celebrated.
22. To make vows and offerings for the images on festival days.
23. The house of the Holy Virgin of Seven Dolours cannot be opened without burning at least two candles.
24. Use of unleavened bread during Mass.
25. Performance of Mass more than once at the same altar on the same day.
26. Performance of Mass thrice by each priest on Christmas day.
27. Not to say Mass without the crucified figure of Jesus placed in the throne.
28. The faithful can enter the Madbakha.
29. The pious can help the priest during Mass.
30. No one can receive Mass before confession.
31. To soak the bread in wine for Mass.
32. The pious cannot touch Kasa.

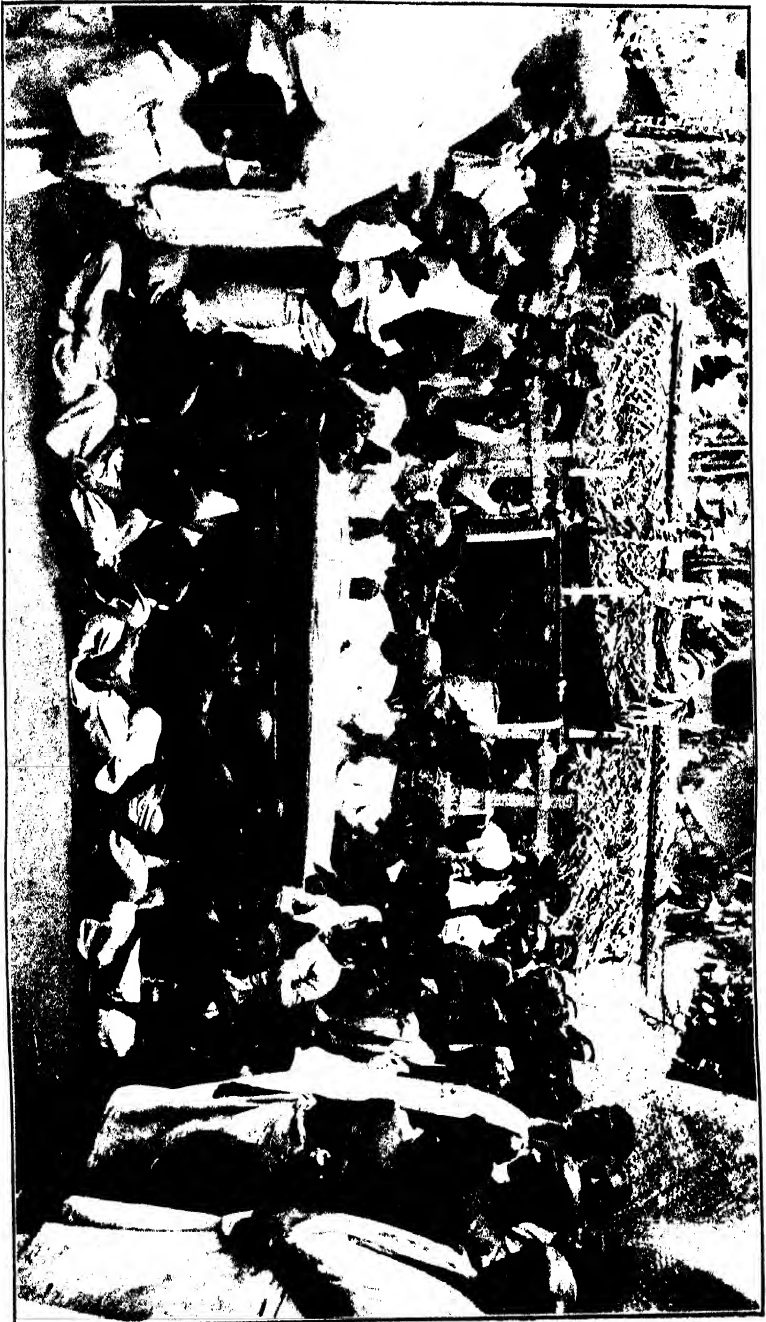
33. To consecrate Mass, consecrating the elements in the Holy Eucharist.
34. Prayers to the Lord (*Thamburan*) with reference to the consecration of Mass.
35. Giving the peace to the laity also in the midst of Mass.
36. To give Benediction at the end of Mass.
37. Preserve what remains. Preservation of the sacrament.
38. On Sundays Benediction with the Sacrament.
39. Preservation of the sacrament and benediction therewith in public procession.
40. The priest may accept money for the performance of Mass.
41. Three days' fast.
42. Fifteen days' fast beginning from 1st December.
43. Fifty days' fast. Lent.
44. Special months of devotional prayers for those in purgatory, in honour of St. Joseph and Mother Mary.
45. Independence of the church in worldly affairs.
46. Obligation to follow the ancient faith of the church in discipline, practice and customs as ordered in spiritual matters.
47. Obligation of the parishioners to act to the dictates mentioned above.
48. The custom of observing the Stations of the cross on every day during the fifty days' fast.
49. Prayer to the Virgin Mary during Mass.
50. Procession of the Holy Ghost from Father and Son.

Festivals.

1. Feast in honour of the Saint Rosa.
2. Feast in honour of the Lady of Seven Dolours.
3. Assumption of the Virgin Mary to Heaven.
4. Feast in honour of the Nativity of the Virgin Mary.
5. Feast in honour of the vision of the Virgin Mary.
6. Feast in honour of the Nativity of Jesus
7. Feast of the eighth day (Circumcision).
8. Feast of the thirteenth day (Epiphany).
9. Feast in honour of the Presentation in the temple of the Infant Jesus.
10. Feast in honour of the saint Sebastian (*Ambu perunal*).

11. Ash Wednesday.
12. Vachanicha Thirunal (Anunciation).
13. Osana Thirunal (Palm Sunday).
14. Passover day.
15. Good Friday. Placing the dead body of Jesus in a falling posture. Carrying him in a vehicle round the church.
16. Easter Saturday. Sorrowful Saturday.
17. Day of Resurrection (Easter).
18. Festival in honour of Gevergis (St. George's day).
19. Festival in honour of the meditation of the Saint Joseph.
20. Festival in honour of Mar John (St. John).
21. Festival in honour of the Ascension to Heaven.
22. Festival in honour of Mar Antony (St. Antony).
23. Feast of the Pentacost (50th festival).
24. Feast of the grand Mass (Corpus Christi).
25. Feast in honour of Thiruhridayam (Sacred Heart).
26. Feast in honour of St. Peter and Paul.
27. Feast in honour of Jacob.
28. Feast in honour of Jesus.
29. Feast in honour of St. Thomas.
30. Feast in honour of the Cross.
31. Feast in honour of Raphael Malaha (Angel Raphael).
32. Feast in honour of all Saints.

When a member of the Catholic community is at the point of death, the sacrament of extreme unction is performed for him; and when he is dead, the corpse is well washed and neatly dressed. It is then placed in a coffin which is neatly decorated, and lighted candles are placed in three or four sides in the crucifix between them. The parish priest attends the funeral to offer prayers in the house on behalf of the soul of the dead. The body is taken to the church and buried in the cemetery. Before it is placed into the grave, holy oil is poured into its eyes, nostrils and ears. At the time of its burial appropriate prayers are also offered. In the case of the rich, the funeral processions are very grand. The members after burial return home. The relatives and others who have participated in it are treated to a feast called *Pashni Kanji* (*Kanji* to appease the thirst). The members of the family observe a kind of pollution. On the third day in the case of boys and on the seventh in that of the



A Romo-Syrian funeral group.

grown up, members of the family attend the parish church to offer prayers for the soul of the dead. These three or seven days are considered as days of pollution though they do not now observe it. In some cases either on the seventh, eleventh, or fifteenth day, a ceremony called the *Pulakuli* (bath to be freed from pollution) is performed. The members of the family bathe, and the parish priest performs some ceremonies and offer prayers both in the church and in the family when those who are invited, are treated to a feast in which meat is avoided. Each of the guests contributes something to the ceremony. On the 31st or 41st day similar ceremonies are performed, and prayers offered to the dead. Meat can be used on this day. A commemorative rite at the end of the year corresponding to the Hindu *Sradha* is also performed. At funerals except among the reformed, it is usual for each of the dead man's relations to bring a piece of cloth to serve as shroud.

Among the Jacobites the mourners are under pollution, and fast till the day of the *pulakuli*, and till then masses should be performed for the dead. The *pulakuli* is performed usually on the 11th day, but may be deferred on the 15th or 21st or sometimes till the 41st, when the feast on the aforesaid day, as among the Romo-Syrians, is given to the neighbours and to the poor. Incense is applied to the mourners while hymns are sung and prayers offered. Each then gives a contribution of money to the priest and receives in return a few grains of cumin. On the 41st day there is another feast at which meat is eaten for the first time. A requiem Mass should be said each month on the day of death for twelve months; and on the first anniversary the mourning concludes with a feast.

In former times the dead bodies of some of the Syrian Christians, "that die in heaths" were buried without priest and in 'unconsecrated earth'. The Synod of Diamper enforced their burial within the neighbouring church-yard with the recital of prayers for their souls with Christian charity. Even the dead bodies of those who died of small-pox were to be brought and buried in the neighbouring church-yard with the usual prayers. In fact the burial service for all that died penitent had to be performed.¹

¹ Synod of Diamper, Session VIII, pp. 663, 664 and 667.

From the foregoing account of the practices and doctrines prevailing among the various religious sects in Malabar, Cochin and Travancore, it may be seen that Christianity in India was introduced by the Apostle St. Thomas during the commencement of the Christian Era. At the outset Syrian Christians followed their mother Church into Nestorianism and used the same rite. The Malabar Church was merely a distant portion of the Nestorian Church for a long time. During the 15th Century the Portuguese completed the conquest of the West coast of India, and their report was, that "there were 20,000 Christians with 1,500 churches." The Metropolitan at the time was Mar Joseph at Angamale. With the Portuguese conquest began, the story of the reunion of the Malabar church with Rome. At the Synod of Diamper in 1599, the Malabar churches were made to renounce Nestorianism and all connection with Catholics in Mesopotamia, to accept Catholic faith and the Pope's authority. Thus there began a line of uniate Metropolitans dependent to some extent on the Portuguese Latin Hierarchy. As long as the Portuguese were masters, that state of things continued. It is said, that theoretically Malabar Christians were uniates.

Later on came relations with the Jacobites, and the Malabar Christians who submitted to the Jacobite Patriarch, became the Jacobites in India. They have in theory only one Bishop, "the Bishop and Gate of all India": but there are many rivals and schisms among them. The people are somewhat quarrelsome, one always going to be laid against the other. And the discontented party sends to the Jacobite Patriarch of Antioch or to some one else with a complaint against their Bishop. He is deposed and a rival appointed, but he will not retire. This leads to mutual excommunication and the formation of schisms.

In 1816 the missionaries of the Church Missionary societies began their operations among the Malabar Jacobites. They were assured that they would not be proselytized, nor their venerable sister church disturbed. Subsequently quarrels arose, and in 1835 the Jacobite Metran held a Synod at Mavalikara in Travancore, and made all his clergy take an oath to have nothing to do with them. But there were some who were inclined to the Protestant ideas. They became the reformers and

formed a new body. This formation led to a long process of law suit with the Jacobites about the property. The reformers call themselves Mar Thomas Christians.

Further there has occurred a first schism among the Jacobites: In 1906 the Patriarch (Ignatius Abdulla Satuff) came to India, quarrelled with Mar Dionysius and excommunicated him. In his place he ordained a certain Mar Cyril. About half the Jacobites accepted this, and are in communion with the Patriarch of Antioch. They have four Bishops, Mar Cyril two Suffragans and delegates of the Patriarch.

It may not be out of place to mention another sect called the Chaldean Syrians who form a majority in Trichur owing to their allegiance to the Patriarch of Babylon. From them seceded another party called the Independents who are in a way Catholics without owing their allegiance to any Bishop. There is also another sect belonging to the Church of Anjur in British Malabar who form a small body with one Bishop in communion with Mar Thomas Church.

Thus the Christian Churches in Malabar are the following:--

1. Roman Catholics including the Syrian and Latin rites with five Bishops of the former and two of the latter.
2. The Jacobites of the Patriarch's party.
3. The Jacobites of the Metran's Party with 5 Bishops.
4. Mar Thomas Christians.
5. The Church of Anjur in British Malabar.
6. The Nestorians at Trichur.
7. The Independents, who form a small party at Trichur.
8. The Church of England Syrians.
9. The Yoyomayans founded by a Brahman convert called Vidwankutty.

Lastly there is a racial difference between the Northist (Nordhist) and Southist (Sudihist) Christians of Malabar. It is said that this crosses all religious bodies, and leads to much

further quarrelling. The two parties do not intermarry. Each despises the other. The Southists have secured a special Vicar Apostolic of their own race. There is thus a tendency still for the formation of new sects as among the Hindu castes.

CHAPTER XIII.

POPULATION. EDUCATION. SLAVERY AND CHRISTIAN WORK AMONG THE SLAVE CASTES.

ACCORDING to the census operations in 1911, the Christians formed exactly a fourth of the population of the Cochin State. They are comparatively the strongest in the Cochin-Kanayannur Taluks and weakest in Cranganur and Cochin. Since the census of 1901, they had increased by 17 per cent, and a small proportion at least of this increase was probably the result of the conversion from Hinduism, and the converts were recruited from all classes of the Hindus that were the lowest in the scale. They had little to lose and much to gain by forsaking the creed of their forefathers and embracing Christianity. In 1911, the Romo-Syrians, Chaldean Syrians, Jacobite and Mar Thomas Syrians numbered 100,166, 12,157, 20,025 and 506 respectively.

In the census returns of Travancore in 1911, the Romo-Syrians, the Jacobites, and the Mar Thomas Syrians, numbered 293,497, 202,059, 74,856 respectively. In thirty years, it is said that the Christian population in Travancore has nearly doubled itself.

It is said that the restoration of the Syro-Malabar Church to its present condition has yet to reach its perfection, and that it is proceeding slowly in spite of the opposition from certain quarters. At present this church counts four Vicarates at Trichur, Ernakulam, Kottayam and Chenganacherry. The Jacobites are divided into two parties, viz., the Patriarch's party, and the Metran's party. The former has four bishops and the latter five. They are under the supremacy of the Patriarch of Antioch with the

Syrian Christian
Bishoprics:— (1) Romo-
Syrians.

Metropolitan of Malankara at their head, whose head quarters are at Kottayam in Travancore. The reformed Syrians who make an approach to the Protestant standard in doctrines and ritual, insist on their being called St. Thomas Syrians by pre-eminence. They base their claim to the title on their having all along followed the ecclesiastical rights and usages of the Apostolic times. They are under their own Bishop, and do not recognise any other head of the Church such as the Pope of Rome or the Patriarch of Antioch. The Nestorians of Trichur have their own bishop.

There were 112,462 Catholics under the jurisdiction of the Vicar Apostolic of Trichur. The Educational Institutions for boys are three with a hostel attached to the St. Thomas' College, Trichur, and there is also a Seminary in the same town. Further, there are also four other educational institutions for girls, namely, at Ambalakad, Karuvannur, Manalur and Ollur. Besides these, there are more than 200 elementary schools.¹

Under the Vicar Apostolic of Ernakulam, there was a population of 117,965. There are two Seminaries, one at Puttampalli and the other at Ernakulam as also a secondary school at Alwaye. There are also four other schools of which one is a lower secondary and the other an Industrial school for girls. Besides these, there are more than 250 Elementary and Parochial schools throughout the Vicariate under the management of the priests.²

In Travancore under Vicar Apostolic of Kottayam, there are three lower secondary schools for boys and two similar institutions for girls and fourteen Vernacular schools.

Under the Vicar Apostolic of Changanacherry, there are 16 schools for boys and 13 for girls. In point of education, the Christians who form about a fourth of the population of the Cochin State are much better than the followers of other religions. To every church is attached a primary school to which the children of the congregation are easily brought to attend, and there they are taught reading, writing and some scriptural lessons. The influence exercised by the Syrian Clergy is strongly supported by their bishops. The same activities are

1. Catholic Directory of India, Burma and Ceylon. pp. 360—369.

2. do do do 339—352.

prevailing among the Protestants and other communities of the State. Regarding the progress of education since 1891 the old pyal schools were in their own way satisfying the cravings of the people to have their young ones instructed in the rudiments of knowledge. In every village, and attached to every church, there were school masters who commanded the respect of the villagers and the church authorities wielded great influence over the pupils and their guardians. In spite of the many defects both in the matter and manner of instruction imparted by them, they carried the rudiments of knowledge to the doors of the poor and the lowly. With the introduction of the Grant-in-aid system in 1889, and the opening of a separate department in 1890, for the spread of the Vernacular education, an impression began to gain ground that the Government had taken the education of the children into its own hands. The Village schools gradually began to disappear, till at last they ceased to exist in towns, while they continued but as a dwindling survival in rural parts. The introduction of the Grant-in-aid Code which prescribed certain qualifications for the teachers, removed the whole Village school '*asans*' (teachers) from their position of honour without their place being taken by the school masters. The levying of fees, strict hours of attendance, and a change in curriculum of studies not familiar to the simple village folk, worked hardships upon the poor parents, who, accustomed to pay the school *asans* when they could afford it to send their children to schools when they chose, found themselves tied hand and foot by a cut and dry system. The Government supported elementary education liberally in every manner, and extended it to all parts of the State, as fast as it could. Some advance was made in the matter of female education and the stimulating opportunities given to it steadily increased every year. There was still a large section of the population growing absolutely illiterate. A great majority of those who remained outside its influence, belonged to the poor classes who could not naturally avail themselves of the existing opportunities. The question of the establishment of night schools for those who could not find time in the day was not taken up; and as far as consistent with other pressing demands on the resources of the State, facilities were afforded for the instruction of all the backward groups of population.

In Malabar, Cochin, and Travancore, slavery seems to have

A brief account of slavery in Travancore and Cochin.

prevailed from a remote period, most probably from the time of the conquest of the aboriginal inhabitants by invaders and settlers from the North. The population even at the present day is divided into various grades arranged in the order of social precedence, and the aborigines known as Pulayans or Cherumans. For thousands of years these agrestic serfs continued to exist in a State of hereditary bondage, exposed to the caprice or at times to the brutality of the owner, and disposable according to his will and pleasure. The Brahmans and the members of the castes below them had a number of bondsmen born in slavery. Syrian Christians also possessed them in large numbers.

On account of the law of Castes, these slaves have all been engaged solely in field work, and not in domestic service, because they could not enter the houses of their masters. Even in the fields, their work was, and is even now owing to pollution, superintended by their Hindu masters. The influence of Hindu caste rules has thus added to the usual evils of slavery. With reference to this double infliction a writer in the *Asiatic Review* says: "The condition of the predial or rustic slaves of Malabar cannot bear a favourable comparison with that of household or domestic slaves among the Muhammadans. The latter are received with them into a fraternity; and are no longer kept at a suspicious distance. In Arabia their treatment is said to be like that of children, and they go by the appellation of sons with their masters. They often rise to the most confidential station in the family; and where the external appearance of the master and slave is hardly distinguishable, they are so much upon a par".

It was the custom in former times, that the Rajas sold into slavery, felons and criminals liable to capital punishment, in which case the penalty, if justly imposed, might be compared to transportation beyond the seas. This ostracism was also reserved for female criminals, on whom the punishment of death was never inflicted. Another source of the supply of slaves consisted of high caste females exposed to this punishment when detected in immorality or breach of caste rules. As there were many unmarried women amongst the Nambu-



Two Roman Catholic converts (Pulayans).

thiri Brahmans, some amount of temptation and evil necessarily sprang up, notwithstanding severe restrictions and the exercise of care. Another better resort open to such was to join the Syrian or Roman Catholic church, or to Muhammadanism which was sometimes done in the northern parts. According to the caste rules a Brahman woman erring with a low caste man became the Raja's slave at times. Páchi Múttathu says that the women of the "Eight Nights" who were extirpated in M. E. 908, were handed over to fishermen, a hard enough fate for ladies of rank and authority". Barbosa describes Nayar females as sold in this way, when not put to death by relatives for their fault. "If any woman of Nayar family should offend against the law of her sect, and the King knew of it before her relations and brothers, he commands her to be taken and sold out of the kingdom to Moors or Christians. And if her male relations or sons know of it first, they shut her up and kill her with dagger or spear wounds, saying that if they did not do so they would remain greatly dishonoured".¹

A curious custom also existed, which is said to have added to the number of the enslaved. Among the various castemen at fighting grounds at Pallam, Ochira, etc., at this season it was supposed that low caste men were at liberty to seize high caste women if they could manage it, and to retain them. Perhaps this practice took its origin in some kinds of faction fights. "A certain woman at Mundakayam, with fair Syrian features is said to have been carried off thus. Hence arose a popular error that during the months of *Kumbham* and *Meenam* (February and March), if a Pulayan meets a Sudra woman alone, he may seize her, unless she is accompanied by a Shanar boy. This time of year was called *Pilla Pidi Kalam*. Gundert says that this time of terror was in the month of Karkadagam (15th July to 15th August), during which high caste women lose caste if a slave happens to throw a stone at them after sunset. So the slave owners had their own troubles to bear from this institution."

The Parayans in North Travancore formerly kidnapped females of the high caste, whom they were said to treat for rewards in a brutal manner. Their custom was to turn robbers in the month of February just after the in-gathering of the harvest,

¹ & 2. Duarte Barbosa. A description of the coasts of East Africa and Malabar pp. 120—122.

when they were free from field work, and at the same time excited by demon worship, dancing and drink. They broke into the houses of Brahmans and Nayars, carrying away their children and property, in excuse for which they, on pretended motives of revenge, rather than interest, brought forward a tradition that they were once a division of Brahmans, but were entrapped into a breach of caste rules by their enemies making them eat beef. These crimes were once committed almost with impunity in some parts, but have now disappeared. Once having lost caste, even by no fault of their own, restoration to home and friends was impossible to Hindus.

“Barbosa writing about A. D. 1516, refers to this strange custom as practised by the Polcas (Pulayans). “These low people during certain months of the year try as hard as they can to touch some of the Nayar women, as best as they may be able to manage it, and secretly by night, to do them harm. So they go by night amongst the houses of the Nayars to touch women; and these take many precautions against this injury during the season. And if they touch any woman, even though no one see it, and though there should be no witnesses, she, the Nayar woman herself, publishes immediately, crying out, and leaves her house without choosing to enter it again to damage her lineage. And what she most thinks of doing is to run to the house of some low people to hide herself that her relations may not kill her as a remedy for what has happened or sell her to some strangers, as they are accustomed to do so. Somewhat hard this upon feeble and helpless women, who should have been protected, if necessary, from such risks by their husbands and other male relatives, who had themselves virtually invented and created the imaginary crime, yet strictly carried out the retribution for it”¹

In times of famine also, parents sold their children for the sake of sustenance to any one who appeared able to support them. “During the famine of 1860 in South Travancore, Mr. Cox wrote: ‘The people are selling their own children, and this for a mere trille. I hesitate to mention the lowest sum I have heard, but for a quarter of a rupee and less, they sell their children into slavery to the Muhammadans and others on the sea coast; and these have the means of disposing of them again so as to make profits of course they make converts of

1. Duarte Barbosa, A description of the coasts of East Africa and Malabar.

them at once. The poor starving parents, instead of their children dying with hunger which they are unable to appease, know or hope that they have something to live upon. How deeply we should pity them in this extremity of misery !”

A century ago a similar practice was described by Forbes. “The number of poor people who came down to Anjengo and the other seaports, from the inland country during famine, either to sell themselves or to dispose of their children as slaves is astonishing. During my residence at Anjengo there was no famine, nor any unnatural scarcity of rain, but during the rainy season many were weekly brought down from the mountains to be sold on the coast. They did not appear to think it so great a hardship as we imagine. I do think the feelings of a Malabar peasant and those of a cottage family in England are very different : the former certainly part with their children apparently with very little compunction : the latter united with every tender sympathetic tie.”

These various circumstances would naturally lead to trading in slaves, in which the early Europeans themselves set an evil example by importing Kafir and Mozambique slaves. Barbosa mentions the trade :—“If it should happen any year not to rain, Chormendal falls into such a state of famine that many die of it, and some of their own children are sold for a few provisions, or for two or three fanams (six-pence). And in these times the Malabars carry rice and cocoanuts to them, and return with their ships laden with slaves. “Bartolomeo also speaks of the trade in “Cafre slaves from the coast of Africa.” Reference to the same subject is made in the *Asiatic Review* for 1828: Mr. Baber heard of the traffic in children, even of good castes, from Travancore into Malabar, especially, strange to say, by a European planter. Pulayans and others were purchased at Alleppey; and some free children of good castes were also secured, and cruelly compelled to eat with these, so that they lost caste, as well as freedom. Colonel Munro reproved this misconduct, and the Muhammadan agent in effecting these purchases was punished by the native court in Travancore for his crime.

Colonel Munro had also discovered, in 1812, a number of half-starved and naked natives in irons as slaves at the Dutch settlement at Changanacherry. The proprietor was a

Pondicherry man, and the inhabitants of Changanacherry persisted in the traffic in slaves in defiance of the Proclamation of Government. It was remarked on the above circumstances that "Where the severe Mussalman Government most prevailed, the condition of the slave was the easiest; while his condition is the most abject in those countries where the ancient institutions of the Hindus have been least disturbed, where the public demand on the soil is most light, and private property in the land is universal and of the highest value."

Even in latter days instances of Traffic in slaves had occurred. The Muhammadans found in large towns were ever ready to prey upon orphans and enslave them. Complaints were still made of slaves being taken from Northern India to Persia; and a Mussalman was quite recently convicted of importing girls as slaves to Bhopal, and detaining them in Bombay against their will. Some years ago, the Rev. H. Baker rescued a family of heathen Shanars from the hand of Muhammadan merchants, who would have carried them to Zanzibar by paying Rs. 21 as their price. They had been sold by their parents, and after their rescue, they were educated and employed in various capacities. One girl of whom he knew, was actually taken away to Zanzibar by a Muhammadan who secured her in Travancore, ostensibly as a wife, and sold her off in Zanzibar. Her release and return to her native country were procured by Dr. Kirk.

As to the class of soil slaves, the lowest were the Pulayans whose customs and conditions are described in the first volume of the *Cochin Tribes and Castes*.¹ The condition of these unhappy beings was very hard. They were so wretchedly provided with the necessaries of life that the most loathsome things were a treat to them. They were bought and sold like cattle and were often badly treated. The owners had formerly power to flog and enchain them, and in some cases to maim them and even to deprive them of their lives. They were everywhere paid for labour at the lowest possible rate consistent with the keeping of life. They were valued differently in different places. The price of an able bodied slave in the low country where their wages were comparatively high, was not more than six rupees. In Malappilly it came nearly to 18 rupees; and in places nearer the hills it rose considerably higher, even to

1. *Cochin Tribes and Castes* Vol. I. pp. 90—95.

double the last amount. The children of slaves did not belong to the father's master, but were the property of the mother's owner. In some places, however, the father was allowed a right to one child, which, of course, was the property of his master. The succession was by the female line, in accordance with the custom of the Nayers, the principal slave holders of the country. A great landlord in a village near Mallapally had nearly 200 of them daily employed on his farm, while three times that number were let out on rent in inferior farms. The slaves were chiefly composed of two castes—the Parayans and Pulayans of whom the latter form the more numerous class.

The Pulayans and Parayans were deprived of the opportunities of reading and writing. They had to work during the day and to watch during the night. Adults of 15 years of age, men and women received three quarters of an *edangazhi* of paddy and half an *edangazhi* with a few presents at *Onam*, *Vishu* and other holidays. They were, in a way, looked after in times of sickness and were fed. One-sixth of their daily wages in paddy was exchanged for a day's supply of salt.

In former times the slaves were often let, or transferred at the will and pleasure of their masters. They were also offered as presents to friends or as gifts to temples, and were bought, sold or mortgaged in the same manner as the land on which they dwelt, as the cattle and other property of their owners. One of the usual clauses in the deed of transfer of slaves was "you may sell him or kill him". They were frequently engaged in digging and manuring, transplanting the young rice, repairing the banks, and performing other labours in the rice fields, sometimes standing four hours in water. They were on this account subject to rheumatism, fevers, cholera and other diseases which carried off many, long before the approach of old age. The survivors when without work used to beg or steal for their support.

Various measures for bettering the condition, and their emancipation were adopted by the Governments of Cochin and Travancore. By the influence of the Madras Government, the Raja's Proclamation in 1853 set free the future offspring of Government slaves, and this somewhat modified the condition of other slaves. In June 1855 was issued another Proclamation

which liberated all Government slaves, and forbade the courts of justice to enforce claims on any person as a slave. It provided for the acquisition and possession of property and often obtained redress for injuries done to them in the same manner as those done to others. Although thus legally emancipated, the slave population could not for a long time take advantage of the opportunities afforded to them for their improvement, owing to caste tyranny which kept them to starvation limits. Their condition is now improving. The Governments of Cochin and Travancore are doing their best to elevate them by the establishment of special schools for the education of Pulaya boys, by giving them admission in Government schools and also sites for house building.

The liberated slaves were, as a body, slow to avail themselves of their freedom, and in many instances remained in their former condition. This was not without its advantages. A sudden revolution in the social condition of such multitudes was not desirable—especially as the higher caste Hindus were unwilling to educate them. A fair and steady progress and gradual development will considerably tend to improve their condition. With the spread of civilization and education, and an increased demand for labour, these classes were slow to procure somewhat better terms from their employers.

Christianity has done much for the Pulayans who have embraced it in Travancore and Cochin. Through their improvement in industry, sobriety, and domestic order, and through the "Divine blessing" upon those who seek Him their temporal circumstances steadily began to improve. The children of Christians, Pulayans, Kuravans, Vedans, and members of other castes began to learn in the Mission Schools, and some were even able to render services to illiterate masters by reading for them documents and letters. A report containing some remarkable illustrations of good influence of Christianity upon this class of people is given below. Writing in 1873 of his own congregation, numbering nearly four hundred, a missionary says:—

"Twelve years ago, most of these Christians were zealous heathens and oppressed slaves. They lived in huts some ten feet long by ten feet broad.

worth about seven rupees each; huddled together in filthy villages—rendered disgusting by the remains of dead animals and other foul refuse on which the people fed. Carpenters and masons dared not work for them, even if some one possessed the means to employ such. Eleven years ago one of these men, who had become a Christian, undertook to employ carpenters in building a decent abode. The Brahman interfered, prevented the carpenters from working, and put the man in prison for making the effort to better himself, where he stayed until one of the missionaries interposed and procured his release. At another time the Government caused several houses of the native Christians to be pulled down, because they were too good for such people to live in. But now the times are changing. Last year a native Christian who was formerly of the class described, erected a house of two stories, worth a thousand rupees. This same man, who years ago, was prohibited from owning any other property than a wretched mud house, now owns besides his house, other property valued at over a thousand rupees, and pays rent and takes in to the amount of 250 rupees a year. Another case is mentioned of a man once a slave to a cruel Brahman, who now owns a house worth rupees 350, and other property worth about a thousand. These are exceptional cases; yet the social status of all these Christians has improved wonderfully as well as their style of living, and they are now building neat houses, in clean and orderly villages." "Most of these Christians," he adds, "are now advanced in spiritual knowledge and in worldly circumstances. They had not formerly any foot of ground to call their own, but have now bought lands from their masters by money earned after the abolition of slavery. They have now cattle of their own, and lease lands from the Sudras for cultivation. Some Sudras even work on the lands of those who were once their slaves. One is now a bullock driver for his former slave." They were also remarked upon as exemplary in giving, according to their small ability, for the support and spread of the gospel; they helped in building chapels with unpaid labour, or for mere food in cases where they were so poor. Some of them went about, when they could, to pray with their fellow Christians, and exhort heathens of the same class to embrace the truth.

In spite of the social elevation of the Pulayans, Parayans, Nāyadis, Ullādans to Christianity, they are not allowed to enjoy the privileges of their Christian masters. They are not allowed to sit along with them in churches. Of late, churches had to be erected for them. The church and the London Missionary Societies and the Salvation Army were successful in having a large number of converts, but they do not get entrance into the old churches of their Christian brethren. The Syrian Christians are not so keen in the conversion of these heathens. Nevertheless they have some converts who after baptism are taught the elementary principles of Christianity, and are fed at the outset out of the funds of the church. When this is withheld they go back to Hinduism. In Travancore the new converts have their own churches, but are seldom allowed to enjoy the same privileges as the members of the community.

Caste, which is the "life blood of Hinduism". is said to be diametrically opposed to the religion Christianity and Law of Christ. It contradicts the scriptural account of the origin and common brotherhood of man, and the fatherhood of God. The Holy Scripture declares "God who made the world in all things that are in it,"—The Lord of Heaven and Earth—"God is no respecter of persons," but in every nation he that feareth Him and worketh righteousness is accepted by him. Hence the injunctions, "Honour all men," "Love thy neighbour as thyself," and the golden rule is "whatsoever ye would that men should do unto you, do ye even so to them." "It was the voice from Heaven to St. Peter to teach him a lesson, that Jew and Gentile in Christ are in one castle." The apostle obeyed the voice, and taught the truth, that no member of the Christian Church is to be considered "common or unclean." Hence the standing order of the Head of the church: "Go ye unto all the world, and preach the gospel of every creature;" for the gospel of Christ is the only religion that is adopted for all mankind, and brings "glory to God in the highest, on earth peace, good will towards men".

As has been already said, Christianity was introduced into India in the early ages of the Christian church. When the Portuguese, at the commencement of the 16th century, first established themselves on the coast of Malabar, they found there a community of the Syrian or St. Thomas Christians. The Romish clergy, especially the Jesuits, soon after came to the country and pursued a system of accommodation, and did not hesitate to adopt unscrupulous expedients, in defiance of the Pope himself. The assumption of the Brahmanical name and dress by Robert-de-Nobili, and his colleagues, and the forging of a Sanskrit Veda to establish their claims were all done with a view that good may come out of evil. But the pious fraud was a complete failure. Caste is strenuously maintained in all congregations of the Romish communion. It has a puja or sacrifice, it has processions, images, statues, holy water, feasts, prayers for the dead, invocation of the saints, all which practices bear more or less resemblance to those in use among the Hindus. And yet, notwithstanding the use of these expedients, Abbe Dubois came to the conclusion

that "there is no human possibility of converting the Hindus."

Protestant Missionaries from Germany followed the Romanists in allowing caste distinctions, hoping thereby that they would soon gain over a greater number of converts, who by growing in faith and grace, would in time throw off the encumbrance. The first German Missionaries were eminent men: they knew that "caste," as they themselves said, "was a heathenish, devilish system," but they did not compel the people to abandon it, hoping that the force of truth and gentle persuasion would do what was necessary in the case. Experience, however, has shown that imprudent toleration of caste tends to encourage the prejudice it is intended to remove. About 60 years ago, some of the missionaries of the Church of England adopted a different course, and Rhenius and Bishop Heber opposed the caste system. The subject was referred to Bishop Heber, who from his observation was able to say "that caste is a system which tends more than anything else the Devil has yet invented, to destroy the feelings of general benevolence and to make nine-tenths of mankind the hopeless slaves of the remainder." Yet his prudence and gentleness led him to look upon caste more as a civil than as a religious distinction, and to say, "God forbid that we should make the gate of life narrower than Christ has made it." Bishop Wilson who had more of the sturdy Puritan nature in him, issued a circular that among native Christians "distinctions of caste must be abandoned decidedly, immediately, finally." This was more easily said than done.

In 1845 commissioners were appointed to enquire into the subject, and a carefully drawn up paper was submitted by them to Bishop Spencer. This was followed by a Minute of the Madras Missionary Conference, which said that the "Institution is pre-eminently anti-christian." "It breaks the unity of spirit, deadens the energy of divine love, preys on the vitals of Christianity, and dries up the stream of affection in every native Christian Church where it is allowed to exist. God himself who has made of one blood, all nations of men, and has carved his image in ebony as well as in

ivory, has determined the times before appointed, and bonds of their habitations." Providence has made a difference between one man and another with regard to birth, wealth learning and position. The distinctions cannot be ignored however well they may be regulated, mitigated or improved. The Scripture rule is, "let every man wherein he is called, therein abide in God." The plan of Christianity is to make the true good and the fruit will be good.

Mr. Ramsay Macdonald, in his description of the Indian Christian community in his book on the Government of India, says, "the term Hindu Christians" to a superficial reader appears to be a glittering paradox, and sounds like a startling contradiction in terms." To one who knows the facts of the situation, it will cause surprise. On the other hand, the phrase is quite apt and happy; for it sums up the Indian Christianity beautifully, and is perfectly, true to life, at any rate in South India.

The Indian Christian (in Southern India at all events) has not succeeded in shaking off his Hindu heredity of centuries. So much so that the saying, "Scratch a Christian and you will find a Hindu" has become a commonplace observation among the thoughtful Hindus. The average Indian Christian is a staunch observer of castes. It is a moot point whether he is not stricter in his observance of castes than the average Hindu. There are a large number of Christians in the Southern Districts of the Madras Presidency who even boast of their being firmer, and truer adherents of the caste system than the Hindus. St. Mary's Topc in Trichinopoly (representing the best thought of Madrasi Roman Catholicism) and the Brotherhood of caste Christians in Tinnevely (representing the flower of South Indian Protestant Christianity) are two instances in point, of caste Christians. That is just what Mr. Ramsay Macdonald means by "Hindu Christians."

"What then shall we say of caste distinctions observed by dignitaries of the church themselves inside the church, the different places assigned for different castes in the temples of the Lord and the preference and partiality shown by Reverend and very Reverend and right Reverend prelates in the matter of holy communion (communion indeed!) to caste Christians at the expense of the casteless? Shall it not be said by hostile critics in the days to come that in this land of castes, par excellence the Galilean who had conquered the mighty pagan Emperors of Rome was, in his turn, vanquished by caste? I, for one, am

glad that to-day, the ministers of the church are alive to the danger of Christianity being absorbed by Hinduism through the filter of castes as Buddhism was absorbed in the days past—a fact overlooked by, or unknown to the priests, Robert De Nobili, Schwartz, and other illustrious early Christian Evangelists regarded castes as a purely social affair, although they were men of great talents of profound learning in the Sanskrit and the Vernaculars."

CHAPTER XIV. OCCUPATION.

AGRICULTURE of all kinds and trade, form the chief occupation of the members of the Syrian community in Malabar, Cochin and Travancore, and very much of their wealth depends upon it. It is often said in these days, that the agricultural implements used are primitive and insufficient, and that the soil can be made to yield far more by the introduction of foreign agricultural machines and scientific manures: but the cultivators are poor, and are lacking in capital. They are conservative by nature and possess a fairly good knowledge derived from observation and experience regarding the cultivation of various food crops, their knowledge being chiefly based upon an ancient agricultural work in poetry, and the training they have received from their elders. The departments of agriculture in the States of Travancore and Cochin do their best to introduce the improved methods of cultivating the various food crops. Foremost among the crops cultivated in the two States on a large scale, is rice which forms the chief dietary of the people. There are many varieties of this grain, white, black, red, bearded, smooth, and suitable for wet and dry lands, hills or plains. Three crops of rice can be harvested, from the best land. The grain is well grown in fields full of water, or rather in mud and water, from the time of the germination of the seed to the ripening of it when the water is run off. The fields are made perfectly level, and are surrounded with banks or ridges of clay. The seed is sown thickly broad cast, and when the plants have reached the growth of a few inches, they are gently pulled up, tied into bunches, and then transplanted. The paddy fields are several times ploughed and manured with wood ashes, dung of cattle, green leaves and twigs cut small—in fact with all they can get. The Pulayans do all kinds of rough and hard work, such as repairing the outer banks, ploughing, manuring and threshing, and their women in transplanting, weeding, reaping and carrying the grain. Rice straw makes



A Coconut Garden.

good fodder and bedding for cattle. The paddy fields when full grown, present beautiful landscape scenes like lakes of bright soft green, gradually assuming the golden tinge indicative of a rich harvest.

In the paddy fields on the banks of the backwater only one crop is obtained yearly, which is the second one sown about September, for rice cannot grow in salt water, and unless the fields are highly banked up, the tide overflows them. Very often the strong tides are liable to break in and destroy the crops. In the Trichur taluk and in the northern parts of the Cochin State, two crops can be raised, because the water is fresh. Dry sowing is the least troublesome, if the early rains are copious. The crop is generally good. Transplantation involves great labour. It is most remunerative, and is generally pursued at the second period.

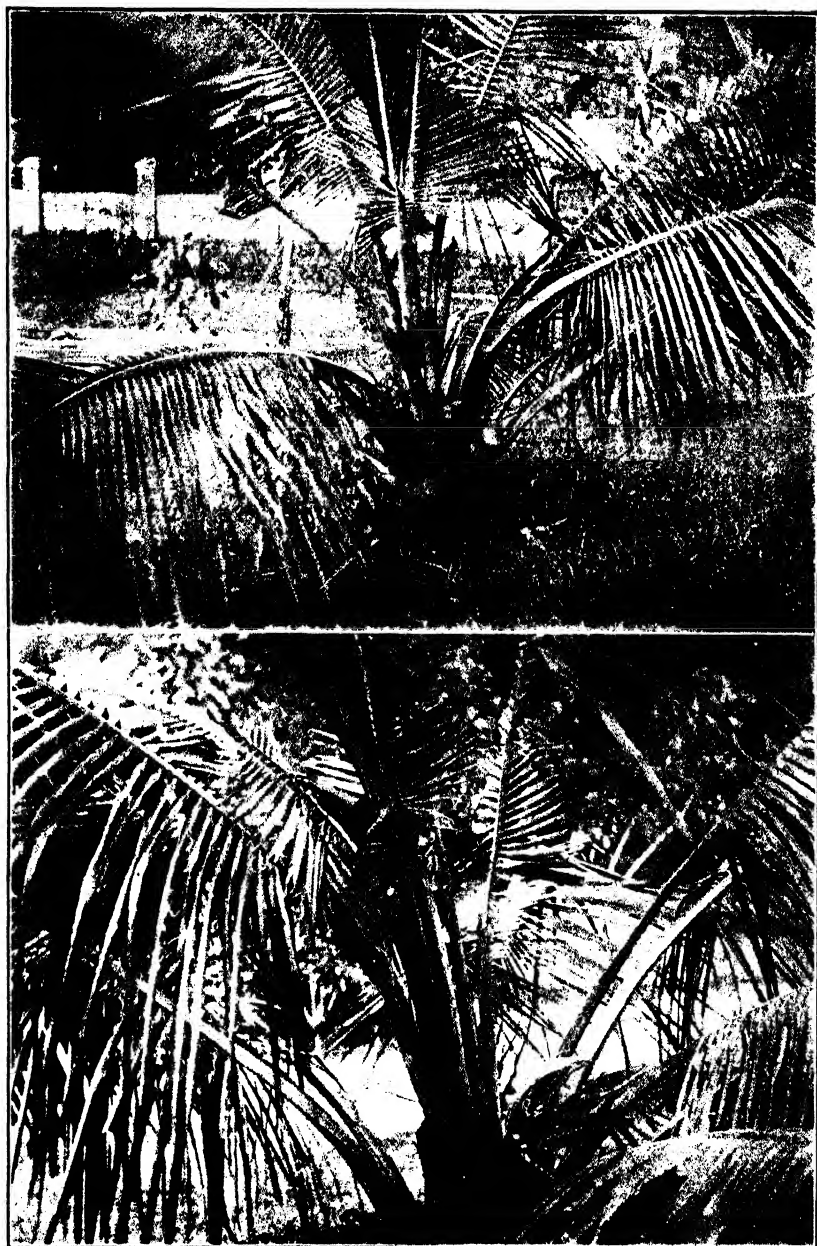
Mala Vellama or Cultivation on the Hill. This is a species of jungle crop and yields a large return. A portion of the forest is selected and set fire to. This is well ploughed and the seed is sown from which enormous crops are usually reaped. In the subsequent year a similar one is obtained, and during the third year a still smaller crop is expected, if the bushes have not grown very high, when the cultivator chooses some other spot in the forest and repeat the same operations. The abundance of crops depends on the amount of rain, for artificial irrigation is only employed locally. Should the rain have been small, the rice becomes yellow, and the yield unremunerative.

The implements of agriculture are very primitive. The wooden plough in dry lands does not turn up the earth more than six inches in depth. In gravelly soil a hand hoe is used for a plough, and the dry grains thrive well on slopes. The sickle for cutting rice is small enough. The stalk is cut about six inches from the ground, but, should the paddy be growing in water, the ear only is cut off. If rice is used for immediate consumption, the sheaves or bundles are taken by the stalks, and beaten against blocks of stone or wood until the whole or most of the rice is obtained. The seed is the rough paddy which is soaked in water for one night and boiled on the following morning; after which it is

dried in the sun. The rice is then obtained by beating it in a wooden mortar. It is then winnowed, and the husk is then separated from the rice. The rice which is intended to be kept for seed after it is cut, is at once dried in the sun without being boiled, and some of the grains are broken through to ascertain the fitness of the quality for sowing which is known by their being quite white in the centre. Three or four days after the paddy has been threshed by the hand beatings, the straw is placed in a room or outside with a wooden floor, and the muzzled oxen are turned in to tread out any grains that may remain. The straw is used as fodder and for thatching. In this connection it must be said that the varieties are many, and some are best adapted for one kind of cultivation, and some for another.

Pre-eminent among the trees of Cochin and Travancore, and towering above all others on the sea-shore and side of the backwaters, are the coconut palms, every portion of which from the roots to the leaves may be turned to some useful purpose. The coconut tree in Malabar, Cochin and Travancore thrives best along the sea-shore, on that of the backwaters and on the sandy and alluvial soil as far as Calicut; but further north its size and productiveness gradually decrease owing to the existence of laterite rocks; while a few miles inland the crop is almost valueless. There is a proverb "that this tree will not grow further than a man's voice can extend from his dwelling." This very truly proves the amount of attention that is necessary for its successful cultivation. The beautiful scenery of countries very much depend upon their vegetable growth. The traveller as he glides along the backwaters in his cabin boat, cannot but be struck with the scenery produced by a forest of coconut trees.

There is also a popular idea that the coconut tree grows well to normal maturity only in the immediate vicinity of the sea or ocean, on account of its being a salt loving plant and in constantly humid tropical countries near the sea shore. This old idea is now exploded. It grows luxuriantly all over the low country, where soil and rainfall are suitable, and even in sheltered valleys at an elevation of 2,000 ft. In some parts of the world it is grown in large numbers on limestone



Two young cocoanut trees bearing cocoanuts.

soil. Under favourable condition upon the sea-beach, the cocoanut palm may require only one form of assistance from man, namely protection against the shade of other vegetation, while in other places it may become dependent upon man for its water supply and the saline constituents of the soil.

The great Botanist De Candolle adduces briefly arguments in favour of an Asiatic origin for the cocoanut tree. He expresses his opinion that it perhaps belongs to the "Indian Archipelago." He states that its introduction to Ceylon, India and China does not date further back than three thousand years; but the transport by the sea to the coasts of Africa and America must have taken place in a more remote period although prior to the epochs when geographical and physical conditions were different from those at present.

The cocoanut palm thrives best in low sandy localities under the influence of sea-breeze, and does not always attain the same perfection when grown inland. Soils suitable for the cocoanut plantations are described below, care being taken to avoid the stony grounds or those overlying rocky foundations.

"Soils mixed with sand either dark coloured or river washed."

"Where sand is mixed with clay, ferruginous earth or black mould."

"Clayey soils where the under-strata consist of sand."

"Sand and clay even when mixed with gravel and pebbles."

"The sea-shore, banks of backwaters, rivers, tanks and paddy fields."

"Alluvium of rivers and backwaters, provided a yard and a half of land is to be generally seen above the water level. These two classes of land in Malabar are distinguished by the names *attu-veppu* (river lands) and *kara-veppu*, (banks or high lands). Cultivation on the latter is more difficult and expensive, and the initial cost of planting is very high."

"Marshy lands even in brackish soils but not where salt is formed in crystals by evaporation."

"All level lands exposed to the sea-breeze, where the soil is good, as the valleys between hills, tanks and ditches which have been filled up."

"Lastly even the sites of ruined houses well worked up and any place much frequented by cattle and human beings on account of the ashes and salts of ammonia from the urine, &c., deposited day by day in the soil."²

Ripe nuts, carefully collected should alone be employed as seed, and for this purpose they are generally gathered from February to May. Seeds from the very young or the very old trees should be avoided. After they have been kept from four to six weeks, they should be planted. This may take place in January to April or in August if the rains are not heavy. The seed beds should be dug 2 feet deep and the nuts planted one foot apart. The nuts should be laid on their sides leaving two inches of their surface exposed, and ashes and salt should be freely placed in the trenches. These act both as manure and as preventive against insects. The seed bed thus prepared should be kept moist and not soaked. The germinated seeds may be transplanted when they are in their second to their sixth or even twelfth month. In damp localities the transplanting may be done in the hot season or during the rains. Coconut is provided with its own water supply inside and outside the nut, and it is able to grow as a plant of considerable size before attempting to make any connection with the soil. It is then thoroughly prepared, and as the proper season arrives, it is able to send down a good supply of roots to the level of permanent moisture in the soil and establish itself with a self-supporting basis.

The process of germination is extremely slow in the palms.

The embryo is very small in comparison to the hardened food materials which have to be digested and absorbed into the tissues of seedlings. Long before any external sign of germination, there is a growth of the cotyledon or absorbing organ of the embryo at the expense of the hardened food materials stored in the seed. In the case of the coconut the embryo lies inside the largest of the three thin spots or eyes at

²Seed, seed-bed and germination.

the base of the shell, and the soft spongy cotyledon grows out from this point to fill the whole interior cavity of the nut, and then continues to digest and absorb until all of the surrounding food materials have been taken over and conveyed into the growing parts of the young plant.

"When we compare the structure of the food and the method of germination of the cocoanut with those of related palms, it is seen that a high degree of specialisation is found to be necessary. The usually large heavy seed and the thick fibrous husk are to be considered as adaptations for protecting the embryo, assisting in germination and establishing the young plant in the dry climates of interior localities, the only conditions where these plants could be expected to maintain their existence in a wild stage".¹

The seedlings must now be put in the plantation pits twelve yards apart, which have been prepared
Treatment of plantation. for them. In rich soils the pits may be small, but in poor soils, one or two yards wide and two to three feet deep. In muddy soils these pits should be filled with sand. In marshy lands, walls should be constructed around them. In gardens where the soil is laterite, the pits in which the seedlings are planted out are wider and deeper, more manure is required, and the trees begin to bear later than in *attu-veppu* gardens. Ashes are often recommended with the prepared soil to be put into the pits, as they are supposed to prevent the attacks of beetles, so destructive to the trees. The soil round the seedlings is also often kept damp by a bed of leaves, particularly such as will not encourage, but rather check the approach of ants into the prepared soil. If the soil be particularly poor, salt ashes, paddy straw, fish manure, goats' dung and dry manure may be added during the first year. In six months from blossoming, the kernels of the nuts begin to solidify. In a year the fruit is fully ripe and even sooner if the season is very hot and dry. By the end of the first year the normal leaves will begin to form, and at this stage the soil round the plants should be dressed and ashes added. Every succeeding year the ground should be opened out and manured about the beginning of the rains, and the soil replaced and levelled about the close

¹ Cook. The Cocoanut palm in America.

of the seasons. By the fourth year the stem begins to appear and has about twelve leaves. It is distinctly visible by the fifth year when the tree has about 24 leaves. The spathes commence to be formed by the sixth year, and the stem is then one to two feet above the ground, but in exceptionally favourable climates and soils it may be three or four times the height. The first few spathes do not form fruits, but by and by they begin to do so and in three or four more years, the tree is in full bearing. Dr. Short says, that in good soils, if watered, the cocoanut begins to yield in the fifth year, but in poor soils, if not watered, they only begin to yield in the seventh, or not till the tenth year. About six months after flowering, the fruits set, and by the end of the year, they are fully ripe. Cocoanut palms may be easily transplanted, and indeed often with advantages some of the fibrous roots must be cut away and manured together with a little salt, placed in the pit in which it is intended to plant the tree.

Nursaries should be somewhat exposed to the influence of the sun though not to too much heat. Plants thus grown will be strong, and, when transplanted, will neither fail, nor suffer from heat. Regarding the cultivation of this tree in its various phases, it requires a moderate amount of water and occasional manure amongst which salt would form a great staple. When the tree has become useless on account of its age, its place is required for younger ones; and when a plan is successfully adopted, it not only clears away the roots, but also manures the soil. The stem is cut off a few inches above the ground and allowed to dry thoroughly, charcoal or firewood is then heaped around the stump and the whole set on fire. This smoulders away until the whole of the fibrous structure has been consumed. The young tree which has been raised from the pit is then placed over the same spot sometimes before the commencement of the southwest monsoon. Cocoanut trees are planted 20 feet apart, if near the sea, but if farther inland, at a greater distance.

The cocoanut palm is a very beautiful and useful palm tree, growing to a height of sixty feet with a cylindrical stem which attains a thickness of two feet. The tree terminates in a crown of graceful waving pinnate leaves. The leaf, which may attain to twenty feet in length, consists of a strong mid-rib whence numerous long acute leaflets spring, giving the

whole, the appearance of a gigantic feather. The flowers are arranged in branching spikes five or six feet long, enclosed in a tough spathe and the fruits mature in bunches of ten to twenty. The fruits when mature are oblong and triangular, and the cross section measures twelve to eighteen inches in length and six to eight inches in diameter. The fruit consists of a thick external husk or rind of a fibrous structure within which is the ordinary cocoanut of commerce. The nut has a very hard woody shell, enclosing the nucleus or shell, within which again is a milky fluid, cocoanut milk.

“Civilization itself” says Cook “is based on cultivated plants, and history may be written with as much propriety from the agricultural standpoint as from the military, political and commercial”. The cocoanut palm is not tolerant of shade. The poetic fancy, that the cocoanut tree stretches out towards the sea because of its loving the briny breeze, must be given up. The fact is that the tree is a lover of light and will bend in any direction to reach it; and as there is no obstruction on the sea shore, it naturally bends in that direction, and would do the same if the open space were inland. So sensitive is it to shade, that it instructively bends away from it, and instances may be seen, where the tree has grown almost horizontally, till it is outside the influence of the shade before it has assumed its upward growth. The better exposure to the sun goes far to explain the fact that the cocoanut palm usually thrives better close to the sea. It is easier to give the cocoanut tree the necessary exposure along the beach where the other vegetation is less luxuriant, than a few yards further back, and the beach locations where the cocoanuts will thrive, may be of no use to any other crop. Cocoanuts are ordinarily planted in many spots where no other evidence of agriculture appears, so that, the unwary traveller has many opportunities to form a conclusion which a little further investigation would dispel. The cocoanut must be reckoned among the palms that are unable to develop without full exposure to sunlight. The seedling plants attain a considerable size in locations that are partially shaded, but the apparent growth arises from the nourishment stored in the huge seed. Large amounts of sun light appear to be necessary to enable young cocoanut palms to make any independent growth. This intolerance of shade is, in fact, of primary

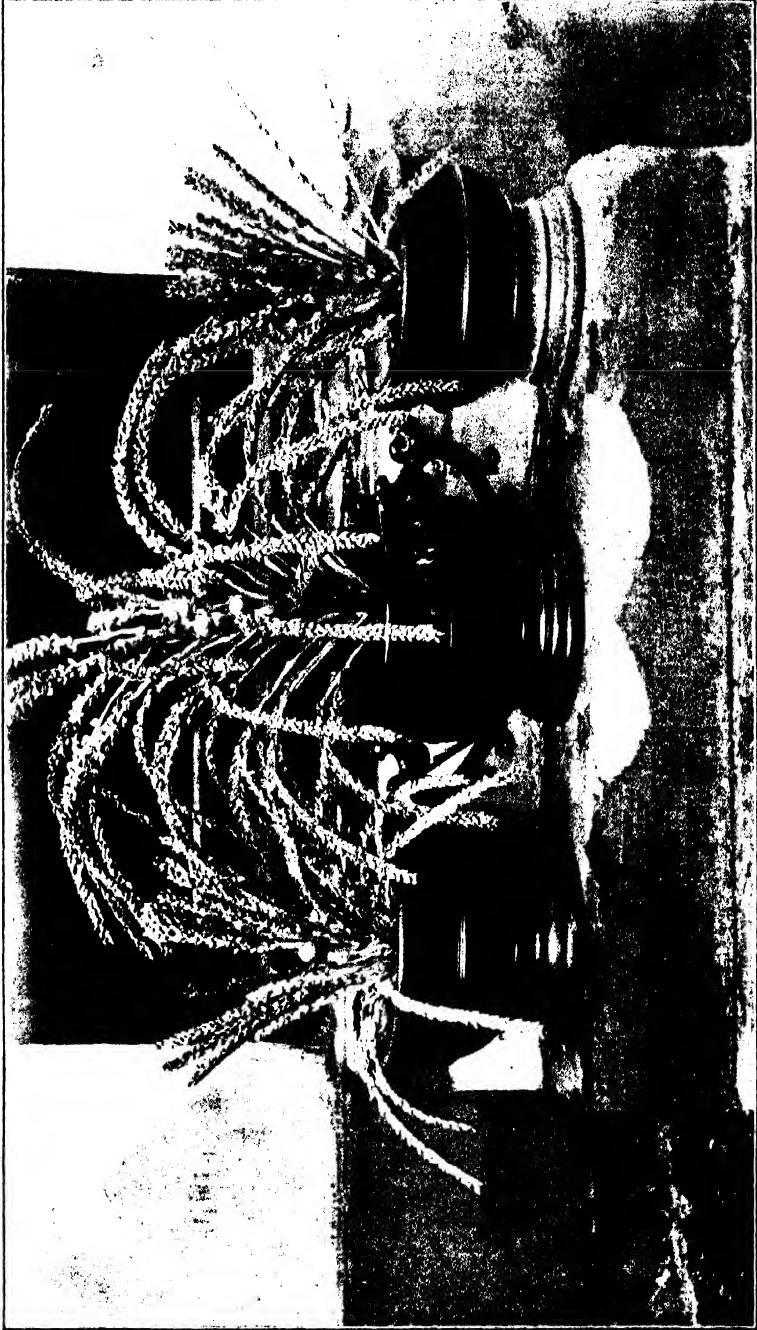
importance in the study of the cocoanut either from the botanical or from the agricultural stand-point. ¹

The cocoanut has been called "the great nut of India" and more than one author has pointed out that it is sufficient to rig and freight a vessel with bread, wine water, oil, vinegar, sugar and other commodities. The tree is valued at from half a rupee to five rupees when in full bearing, and is taxed according to its productiveness. The profits from large plantations, are considerable, especially when they are the property of a native and still more so, if he is also the cultivator. The toddy drawers whose special duty it is to climb these trees to remove the produce, cut steps about one foot apart on each side upon which they carefully ascend. The slave castes may tend the trees and tie thorns around them to keep off thieves, but they are not permitted to cut them with any sharp instrument.

As a rule, a cocoanut throws out spathe and a leaf every month, each flowering spike yielding
 Yield. from 10 to 25 cocoanuts. The produce of a tree in full health and properly tended, may be from 50 to 100 cocoanuts and even 200 a year, the yield depending greatly on the suitability of the climate and soil for cocoanut cultivation. A safe average would be a hundred nuts a year to each tree in full bearing. The cocoanut will continue to bear for seventy to eighty years. It is said that the nuts for the seed should not, on being gathered, be allowed to fall to the earth, but be lowered in a basket or fastened to a rope. If let fall, the polished cover to the fibres will be injured and collect damp about the nut or the shell inside may be cracked and the water disturbed. These are fatal injuries, or even if the plants still grow, they will not on being transplanted make fresh shoots, but produce weak trees having their fronds constantly drying up, nuts rarely matured, and often are even without kernel, in those which appear perfect. If the nuts are allowed to dry on the tree before gathering, the plants are liable to be lost, not having water inside to cherish the growth of the sprout.

It is commonly stated that if the soil be too rich, a large
 Enemies to the cocoanut. grub with a reddish brown head soon finds its way to the roots and into the stem. This eats its way through the tissues until the leaves

¹ Cook. *The Cocoanut Palm in America* pp. 324—325.



Flower Vases made of the trunk of the coconut tree.

are destroyed. A similar kind of beetle is known on the Coromandel coast, and it is extracted by means of a long iron needle having a barb like that of a fish-hook. By using this and pouring salt or brine on the top of the tree, so as to descend among the folds of the upper shoots, the evil may be prevented. This destructive beetle is known to entomologists as *Calandra Palmaracum*. There is still another kind beetle which bores round holes into the stem itself and lives therein. Rats, flying foxes and squirrels, injure the tree, and sometimes kill it by eating the tender terminal bud or cabbage. It is equally necessary to protect the trees from wild hogs, elephants, cows, porcupines, all of which graze on the young plants.

Coir is made of the fibre extracted from the pericarp which is soaked in water. If it is continued for a longer period the fibre is weakened, if for a shorter, its subsequent extraction and cleansing will be rendered more difficult. The most approved plan of conducting the soaking process in the State is in tanks situated in compounds, and in enclosures formed by driving stakes in canals and on the sides of the backwaters, where the water is rendered warm by the heat of the sun. By this means the operation is rendered very much easier, and the fibre is softened and improved. The further separation of the fibre from the husks is largely effected by hand. After thoroughly soaking, the husks are beaten with heavy wooden mallets and then rubbed between the hands. Another method of cleansing is as follows:—When soaked sufficiently long, the husks are taken out of the pit and beaten with a heavy mallet. It is then rubbed with the hands until all the interstitial cellular substance is separated from it. When quite clean, it is arranged into a loose roving preparatory to its being twisted which is done with the palms of the hands in a skilful manner so as to produce a yarn of two strands at once. The husks get hard and woody, if the fruit is allowed to become quite ripe, and the proper time for cutting it is about the tenth month.

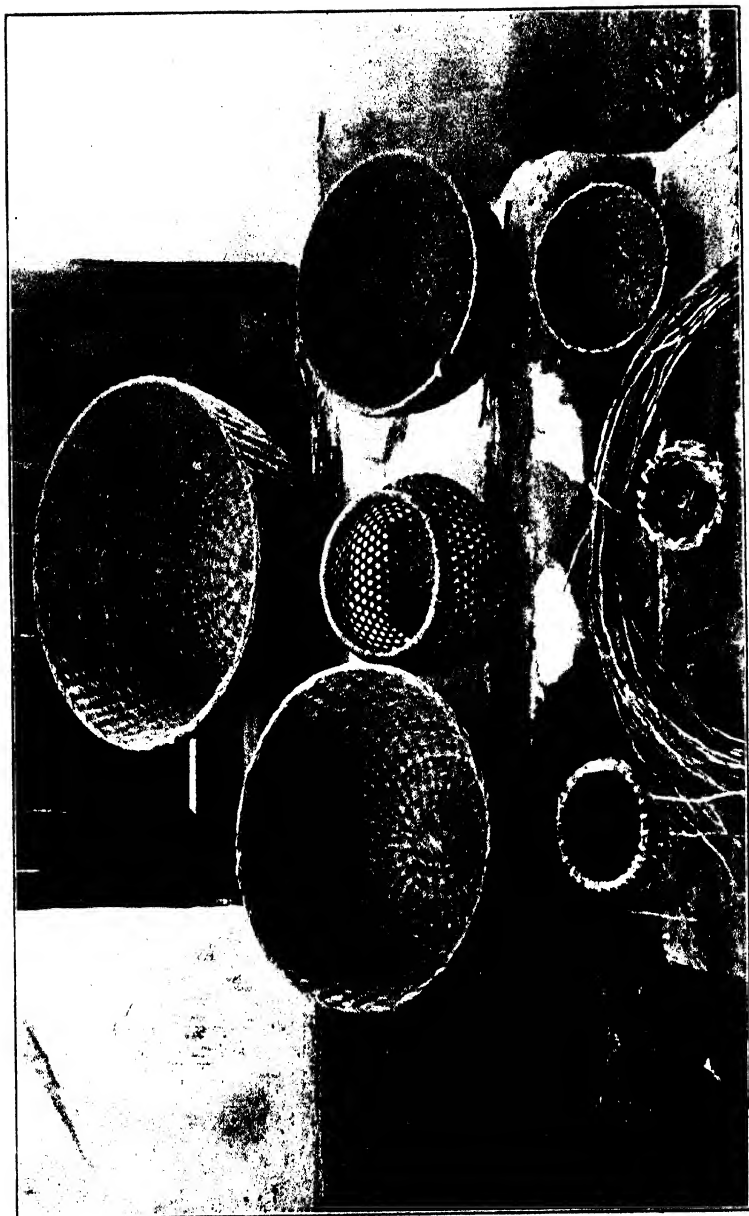
Locality seems to exercise a considerable influence over the quality of the fibre, and the climate, soil and proximity to the sea or backwater are also important influences. Certain varieties of the cocoanuts are better suited than others for the production of coir. If cultivated specially for the supply

of juice or to afford fruit, the fibre would appear to be in the one case imperfectly formed and in the other, overgrown. A great deal depends upon the collection of the fruit at the exact time at which the fibre is mature, and this is followed by an accurate system of steeping in water beating and cleaning the fibre complete, when the manipulation is calculated to produce superior quality of coir. It is said that the fibre appears in the market in various degrees of fineness depending on the age at which the cocoanut is cut and husked. Great care is bestowed in keeping and cleaning it. As a rule, the usual indications are that the commoner and coarser fibre comes from the old nuts, and the finer and lighter quality from the new, but there are essential differences in the qualities brought from each locality, and the Cochin fibre is usually the best.

Merits of coir as a rope fibre are now fully appreciated throughout the world. The elasticity and lightness of the fibre makes it eminently suited for this purpose. Coir is said to be one of the best materials for cables on account of its lightness, elasticity and strength. It is durable and little affected when moistened with salt water. The Cochin fibre has the purest colour and fetches a high price. On this account it has been customary to imitate this by bleaching. Coconut fibre is tough, elastic and easily manipulated within certain limits. It is eminently suitable for manufacture where lightness, cleanliness and indestructibility are required. "It will stand water, is almost impervious to wind and waves or to dampness and rain, and flourishes in the saline atmosphere of the sea; but it will not bleach. It gives us when acted upon by sulphuric acid, chloride of tin or any other chemicals which are designed to convert it into a by product. For this reason only unbleached fibre is used in manufactures."¹

It was once used for stuffing mattresses and cushions. It is now suited for the production of a variety of articles of great utility and elegance of workmanship. Table mats, fancy baskets, bonnets, door mats, and coir mats are made by hand and by means of ingeniously constructed machinery, the fibre is made very fine for the loom; and matting of different textures and coloured figures are produced. A preparation of wool in

¹ Spens' Encyclopædia.



Baskets made of coconut fibre.

pleasing designs gives the richness of hearth rug and carpeting. "Brushes and brooms for household and stable purposes, matting for sheep folds, church cushions, hammocks, clothes, lines of cordage of all sizes and string for nursery men and others for tying up trees and other garden purposes, nose bags for horses, mats and bags oil pressures and candle manufacturers are only a few of the varied purposes to which fibrous coating of the cocoonut is now applied."¹

The ripe kernel is cut and either dried by exposure to the sun or by artificial means. It is then known as copra. The purest oil is obtained by gathering the kernel and depositing it in some hollow vessel to expose it to the heat of the sun during the day, and the oil drains away through the hollow spaces left for the purpose. When required for edible purposes, the kernel of the fresh nut is taken, rasped, and mixed with a little boiling water. This yields by pressure a milky fluid which on being boiled until all the water is evaporated, produces a clear edible oil. Only just sufficient water to moisten the pulp should be added, as a larger portion prolongs the preparation and deteriorates the product. When freshly prepared, this oil is comparatively free from smell, but soon acquires an unpleasant odour, and many attempts have been made, to divest the oil of this smell which renders it inapplicable for the perfumer's use, but only with partial success. The bulk of the oil met with in commerce is obtained by cold dry extraction from copra or sundry kernel. There are now large oil mills in Cochin for extracting the oil; but the crude oil press used for the extraction of oil seeds is generally employed, and every village in the State has some of them. They are accordingly to be found scattered, not only throughout the cocoonut area, but also far into the interior where locally produced or imported copra is expressed to meet the local demand for the oil. The production and consumption can therefore be judged to a certain extent by the foreign exports and internal traffic in the oil. Of the local production and consumption nothing can be learnt except that the oil is universally used by the bulk of the people of India for some purpose or other. It promotes the growth of hair, and is much used as a local application for the loss of hair after fevers and other debilitating diseases.

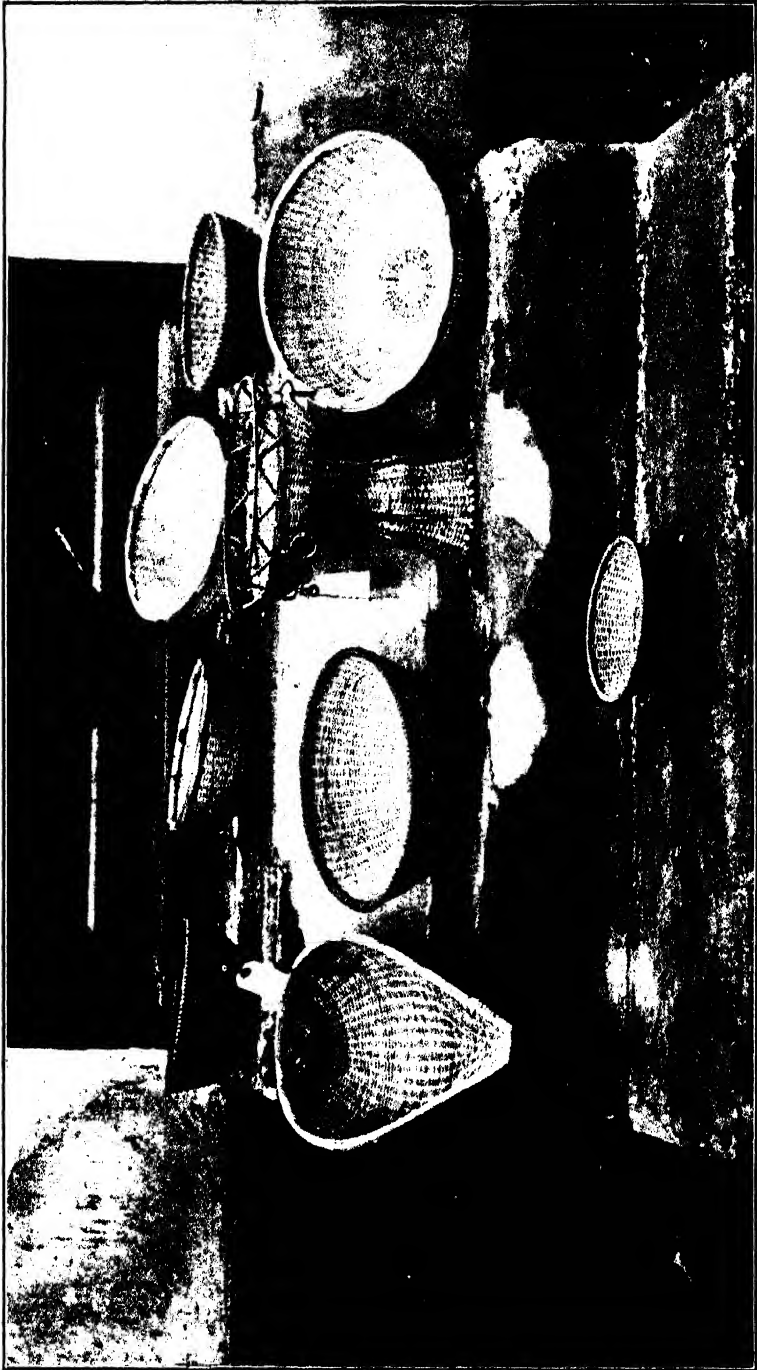
1. Spens' Encyclopaedia.

Cocoanut oil is a fixed fatty greasy or non-drying liquid the specific gravity of which is $\cdot 892$.
 Properties of the oil. When pure and freshly made, it is of pale yellow colour. One of the most remarkable uses of this oil is that it takes up a larger amount of water than any other commercial oil, and thus makes itself eminently suitable for soap-making, and but for the smell which such soaps leave on the skin the oil would have been even more extensively employed by the soap maker, than it is. It has been for many years, largely used in the candle trade. It is an excellent illuminator in both candle and lamps as it emits no smoke.

In India wherever cocoanut grows, the oil is largely used in: cooking, as medicine when fresh and for lighting purposes, painting, soap making, and anointing the body when rancid.

In some parts of Malabar, Cochin and Travancore the cocoanut shells form the chief article of fuel. They are sometimes made into elegantly carved ornamental vases, lamps, spoons, sugar-pots and tea-pots. Entire shells are obtained by filling them with salt and water, burying them in sand for a time. By this process the kernel is destroyed, and may be washed out. If thoroughly ripened before being treated in this manner, the shell is preserved for many years, if not, it will rot. The shell when burnt yields a liquid which is used as a cure for ring-worm. The following is a cure for tape-worm. A cocoanut is opened, and the almond extracted and scraped. Three hours after its administration a dose of castor oil is given. The worm is expelled in three hours thereafter.

When the spathe is a month old, the flower bud is juicy enough to yield a fair return to the
 Extraction of toddy from the cocoanut. drawer who ascends the tree with supervising ease and apparent security provided with the apparatus of his vocation. One year's practice is necessary before the toddy drawer becomes an expert climber. When the spathe is ready for tapping, it is two feet long and three inches thick. It is lightly bound with strips of young leaves to prevent expansion, and the point is cut off transversely to the extent of one inch. He gently hammers the cut end of the spathe to cut the flowers thereby exposed, and to determine the sap to the rounded part the juice may flow freely. The stump is then bounded up with a broad strip



Baskets made of coconut fibre.

of fibres. The process is repeated in the morning and evening for a number of days. A thin layer is shaved off on each occasion, and the spathe at the same time trained to bend downwards. The time required for this initiatory process varies from 5 to 15 days in different places. The time for the plants to yield the toddy is ascertained by the chattering of birds, the crowding of insects, the dropping of juice and other signs well known to toddy drawers. The end of the spathe is then fixed into the earthen vessel called *Kudavi*, and a slip of leaf is pricked into a flower to catch the oozing liquor and convey the drops clear into the vessel. When the juice begins to flow, the hammering is discontinued. A single spathe will continue to yield toddy for about a month during which the toddy-drawer mounts the tree twice a day, and empties the juice into his vessel and repeats the process for binding and cutting the spathe an inch lower down, and inserting its extremity into the *Kudavi*. The flow is generally less during the heat of the day than at night. It is said that one man ascends forty or fifty trees, and gets about 12 Madras measures. A tree will continue to yield for six months or a year in a favourable soil. Sometimes this fluid is converted into what is termed *nira* by washing the vessels that collect the fluid in order to neutralize. It is then sold as a sweet refreshing drink in the bazaars. Toddy is also boiled down into a kind of sugar called jaggery which is converted into molasses for the manufacture of spirits or refined into white or brown sugar before the setting in of fermentation.

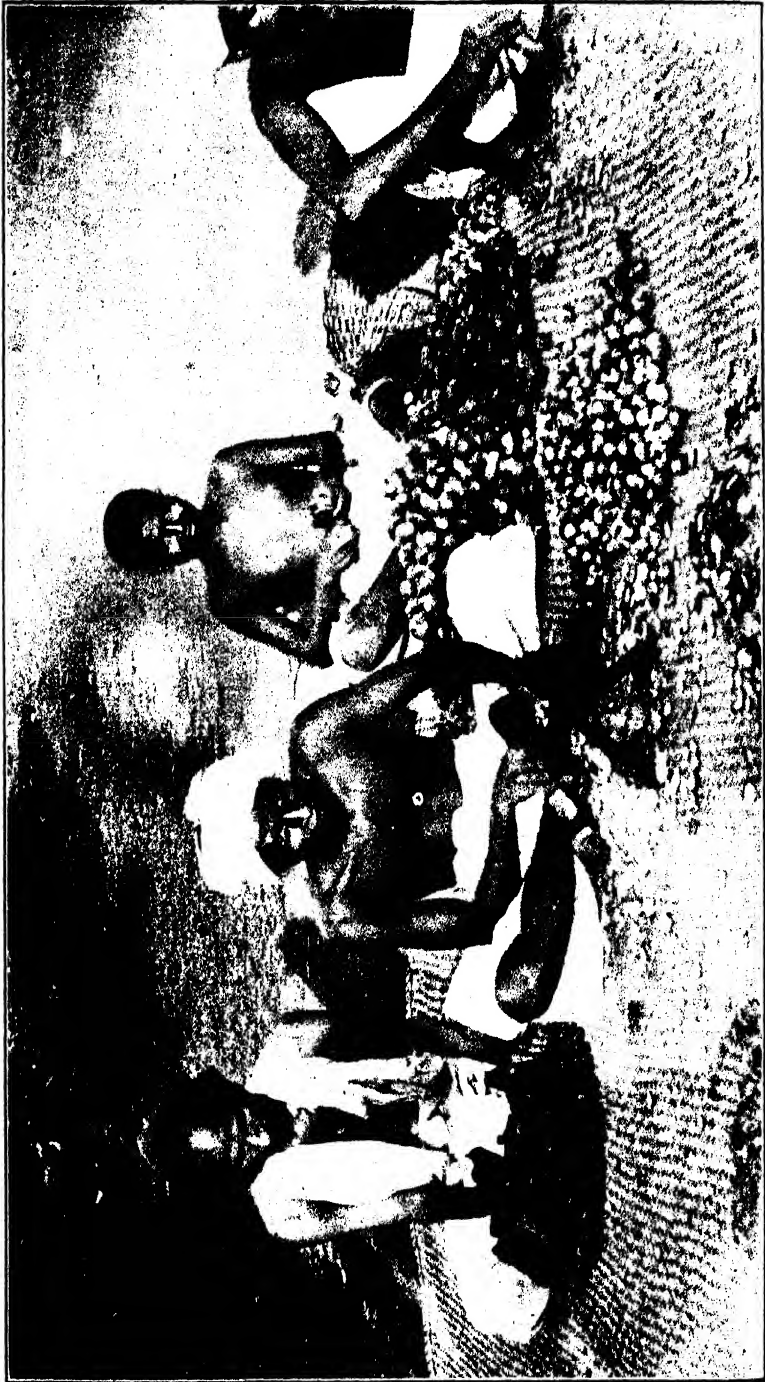
Thus to an inhabitant of a village in Malabar, Cochin and Travancore cocoanut palm calls up a wide range of ideas. "It associates itself with nearly every want and convenience of his life. It may tempt him to assert, that if he were placed upon the earth with nothing else whatever to minister to his necessities than the cocoanut tree, he could pass his existence in happiness and content. When the villager has lost one of these trees after it has ceased bearing with its trunk he builds his hut and bullock stalls, which he thatches with its leaves. His bolt and bars, slip of the bark by which he also suspends the small shelf which folds the stock of home-made utensils and vessels. He fences his little plot of kitchen gardens with the leaf stalk. The infant is

Conclusion.

swung to sleep in a shoe net of coir string made from the husks of the fruit. Its meal of rice with scraped cocoanut is boiled over a fire of cocoanut shells and husks, and is eaten of a dish formed of the plated green leaves of the tree with a spoon cut out of the nut shell. When he goes a-fishing by torch light his net is a cocoanut fibre. The torch is a bundle of dry cocoanut leaves and flower stalks. The little canoe is a trunk of the cocoanut palm tree hollowed out by his own hands. He carries home his net and his string of fish on a yoke of pins formed by cocoanut stalks. When he is thirsty he drinks of the fresh juice of the young nut; when he is hungry he eats its soft kernel. If he has a mind to be merry he sips of a glass of arrack distilled from the fermented juice of the palm and dances to the music of rude cocoanut castanets. If he be merry he quaffs toddy or the unfermented juice, and he flavours his curry with vinegar made from his toddy. Should he be sick, his body will be rubbed with cocoanut oil. He sweetens his coffee with jaggery or cocoanut sugar and softens with cocoanut milk, and it is sipped by the light of a lamp constructed from a cocoanut shell and fed by cocoanut oil. His doors, his windows, his shelves, his chairs, the water gutter under the eaves, are all made from the wood of the tree. His spoons, his forks, his basins, his mugs, his salt-cellars, his child's money box, his jars, are all constructed from the shell of the nut. Over his couch when born, and over his grave when buried a branch of cocoanut blossoms is hung to charm away evil spirits. This is a true picture of all the importance of the "Prince of Palms" to the inhabitants of the tropical regions."¹

The palm is said to be a native of Cochin China, Malaya-peninsula and other islands. Like the
Areca palm. cocoanut palm it flourishes best in Malabar, Cochin and Travancore. It does not thrive well on sandy soil, but grows well on red soil, and on the banks of rivers as also in the interior. It is cultivated more or less like the cocoanut palm. There are two varieties of the *areca*, the one bearing the large and the other the small, and the produce of both kinds are nearly equal in value and quantity. The seed is ripe about the middle of December to February. Ripe nuts are plucked during this period, and covered with cowdung and then left in the sun for two or three days. Trenches are

1. Forbe's Oriental Memoirs p. 12.



Syrian Christians preparing Areca nut.

dug and half filled with sand, on the surface of which are planted the seeds so prepared, each a few inches apart from the other. The beds are covered with leaves for protection from the sun, and watered almost daily. The nuts begin to sprout after two months, and in the following year the seedlings are planted out in the garden which has been specially prepared at the commencement of the monsoon. A small quantity of cowdung is put at the same time, to which are again added more cowdung and leaf manure. The gardens are ploughed every year and the trees manured in the same manner as cocoanut palms, but require watering during the summer months. The areca trees are generally five feet high in five years, and come into bearing in the seventh or the eighth year. They maintain their vigour for full thirty years. The trees bear 150 to 300 nuts a year. Two hundred nuts may fairly be taken on an average for each tree. As many as five hundred and even twice the number are planted in an acre. The nuts are plucked three times a year in January, February and March. The areca plantations are often interspersed with cocoanut, bananas, jack, mango and other trees, all of which add to the shade, beauty and freshness of the soil, apart from the consideration of their produce. In such gardens betel vines are often trained up the palms.

The areca nut is one of the most elegant of Indian

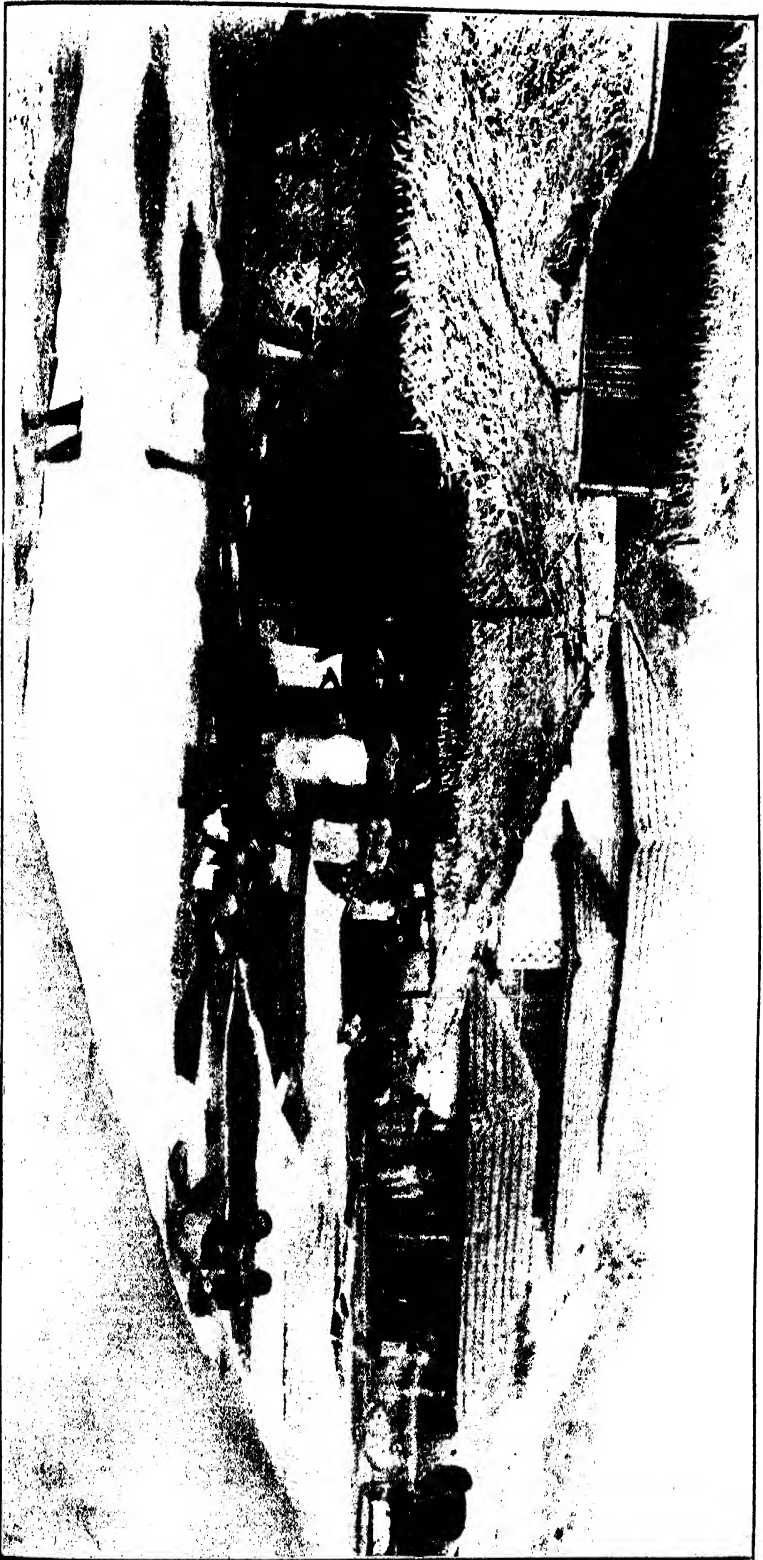
Structure of wood. palms with thin straight stem and crown of leaves looking like an arrow

stuck into the ground. It sometimes attains 100 feet in height with a slender cylindrical annulate stem, the inner part of which is generally hollow. The vascular bundles are brown forming hard rind on the outside of the stem used for furniture trenils bows, spear handles. The trunk of the betel palm is used as rafters for the poorer classes of houses and for building marriage booths. It is split into small sticks for wattle-daub partition walls, and it is hollowed into water channels. The soft white fibrous flower sheath is made into skull caps, small umbrellas and dishes, and the coarser leaf sheath is made into cups, plates, and bags for holding plantains, sweet meats and fish.

The nut is one of the principal ingredients which enters into the preparation of the pan or betel leaf which is

chewed so universally by the natives of all classes. The betel nut is often chewed in itself in small pieces and is sold in every bazaar throughout India. It is said to stimulate digestion. Small pieces of the prepared betel nut are rolled up with little lime catechu, cardamoms, cloves and even rose-water within the betel pepper leaf. The combination forms the pan which gives to the lips and teeth a red hue which the natives admire. In course of time it has the effect, however, of colouring the teeth black at least along the edges thus destroying the appearance of teeth. The chewing of pan is supposed to prevent dysentery. It is said to dispel nausea, excite appetite, and strengthen the stomach. Besides being used as an article of luxury, it is a kind of ceremonial which regulates the intercourse of the more polished classes in India. When any person of consideration visits another after the first salutations, betel is presented. The omission on the part of one would be considered neglect, and its rejection would be judged an affront on the other. There are in the Cochin State three Taluks, viz., Talapilly, Trichur and Mukundapuram where there are large areca-nut plantations. The Christians and the low caste Hindus are busily engaged from August to December in the preparation of the nuts both for the use of the people therein and for the export of the prepared nuts to the other districts in the Presidency. It is, in fact, one of the chief industries of the State during these months. Neither the very ripe nuts, nor the very green ones are used for the preparation of them. Only those in the intermediate stage are largely used. There are different methods which are adopted for the preparation of them, and they vary according to the tastes of consumers in different localities.

A decantation of nuts yields an inferior resinous extract known as *Areca Catechu*. The water in which areca nuts are boiled becomes coloured and thick. But the best catechu of a red or brown colour is obtained by boiling in fresh water, nuts which have been previously boiled. The ripe fruit is boiled for some hours in an earthen or tinned copper vessel, and the boiling water is allowed to pass through a basket. The boiled water is allowed either to thicken of itself or is thickened by boiling to form a very black astringent catechu. Sometimes these nuts are boiled a second time in fresh water and when boiled, water gives a yellowish brown catechu.



Drying of Areca nut pieces.



In the midst of cocoanut and arecanut trees in gardens are grown plantain trees or bananas, which are equally useful and important. There are also gardens where they are exclusively grown. They appear to thrive well on land from the sea level to about 6,000 feet and more. They are considered to be an emblem of fertility and plenty by the Hindus. The wide-spreading leaves which afford shade tend to keep the gardens cool and moist. There are many varieties every part of which is useful to man as an article of diet. The green and ripe plantains are scarcely inferior to any other in nutritive properties. The leaves serve as dishes to Hindus of all castes, and are largely used in grand feasts for the same purpose. A particular variety known as *Nenthran Vazha* is largely grown in the taluks of Talapilly, Trichur and Mukundapuram of the Cochin State, as also in the inland taluks of Travancore. The plantains form an article of export to localities outside the States. From the fibrous texture of one of the species is obtained a kind of flax of which, a kind of delicate cloth is manufactured. The whole of the tree is so fibrous, that from plantain trees, any amount of fibre could be obtained for export. If the best sort is taken and the fibre well cleaned and prepared, it is said to possess the properties of Russian hemp. The leaves are used as caps and bags by the Chovans. They are also useful to the physicians in dressing blisters. If the upper surface be applied to the blistered part, the healing process soon takes place.

Pepper, *Piparum Nigram* or *Molagu kodi* has been from time immemorial called the wealth of Malabar. The cultivation of this plant is carried on more extensively in Travancore where it has been for a long time a monopoly. The Cochin State produces but little of this article. It is propagated by cuttings, and begins to produce in three years, and is trained up trees which have rough barks. It requires careful pruning and watching. The berries are red and become black when dried. The best varieties are grown in the valleys of the Ghats where there is plenty of moisture. It is grown in compounds of ordinary houses. When black pepper is required, the seeds are plucked green, and dried on mats when they become black. White pepper is the ripe fruit with red pulp which is washed off, and the pepper corn within it is cleansed and dried. It is then ready for the market.

Pepper was the chief article of export from the West coast of India even during the days of the Romans, and continued to be so during the Portuguese and the Dutch periods. The Syrian Christians carried on a lucrative trade which was one of the chief products of the country. They also traded in the produce of the palm wine. They have been esteemed for the scrupulous fidelity in commercial transactions. A large number of them are merchants even now, and the mercantile spirit still survives in them.

Thus the Syrian Christians living in the inland localities are mainly agricultural, and those residing on the banks of the backwaters are engaged in cocoanut plantations and in cocoanut fibre industry. Coir is made and sold to contractors, who take it to Cochin, Alleppey and Quilon where it is sold. Many varieties of coir and ropes are also manufactured at Cochin and exported to foreign countries. Among the cottage industries may be mentioned, cabinet making, cadjan umbrella making, rattan works, and toys. In fact, they adapt themselves to every kind of industry in which they have a taste and means of earning their livelihood. In trade and commerce, they are no less inferior to the other corresponding members of the Hindu community. They have been for a long time endowed with all the merits necessary to carry on trade. They have a fine organising capacity to form joint stock companies for trading, banking and other industrial operations in all of which they are highly speculative. The community is highly literate and is, more or less, on the same level with the Brahmans and the Nayars. Consequently in the liberal arts and professions their ratio is comparatively high.

Concerning their former greatness it is said, that the Syrian Christians possessed 'sumptuous buildings' in former times which cost them large sums of money, but in after times their condition became very poor and very miserable. They were scarcely able to put up a cadjan shed for their religious meetings over the 'splendid ruins' that bore testimony to their former wealth and subsequent poverty. Correspondingly their population decreased. 'Alangad' contained before 1750 more than 1,000 Christian families that lived in substantial houses of which ruins are still extant to bear evidence to the fact. Not even 100 families were afterwards seen.

Angamali a town and the neighbouring villages were equally opulent. Even the Perumals allowed them to retain their patrimonial estates with equal security and exemption from taxes. For under the ancient mild Hindu Government, till the first irruption of Tippu, imposts on landed property were unknown in Malabar. Of those families not full one hundred were afterwards remaining and those found were in the most abject state of misery.¹ The same melancholy contrast was observable at Angamali and many other formerly opulent Christian towns and villages. Their pristine flourishing condition, and even opulence however could easily be accounted for. The bulk of the St. Thomas Christians consisted mostly of converts from the Brahman and Sudra castes and they were allowed to retain their patrimonial estates with equal security and exemption from taxes. The St. Thomas Christians possessed in addition, another source of wealth, which was trade. They were, in fact, the only, at least, the principal merchants in the country, till the Arabs settled on the coast; and they continued in a flourishing situation, till towards the middle of the eighteenth century.

Thus in point of occupation the Syrian Christians, or the Christians of *the serra* as the Portuguese called them, form an agricultural community. On the sea and backwater sides, they are engaged in cocoanut plantations, and in all out of a total population of 979,080, agriculture supports, whether as actual workers or dependants, 491,517 persons. Of this agricultural population, 23.6 per cent are Christians, connected with cocoanut industry. They are no less traders with high organising capacity. They are engaged in all walks of life.

In the use of food, they are very temperate, and their principal meal consists of boiled rice, vegetable curries, and meat. They take *kanji* (rice boiled in water) early in the morning, and their dinner which is at noon often consists of boiled rice with vegetable or meat curries. Their evening meal usually between 8 and 9 P. M. also consists of the same dishes. Many eat pork, and for this, pigs are reared. Though mainly vegetarians, they consume the flesh of sheep

The dietary of the Syrian Christians.

1. F. Wrode Asiatic Researches—pp. 375—380.

fowls, deer, pigs, procupines, cows, and snipe. They take food prepared by the high caste Hindus and the members of all castes, Kammalans downwards, eat their food also. On fasting days except Good Friday, eggs, milk, butter, etc., are allowed. Milk in tea or coffee is not allowed except at full meal or at the collation. The use of meat is forbidden on all Wednesdays and Fridays, in Lent, on Holy Saturday, and the Vigil of Christmas. Meal is allowed to all once a day at dinner on all week-days except on Wednesdays, Fridays and Sundays. Flesh and meat cannot be taken at the same meal in Lent. Eggs, butter, milk and cheese are forbidden to all on Good Friday.

Concerning their dietary, in former times, it is said, that owing to their "living much upon vegetables they seldom venture to take animal food without suffering severely from indigestion. They are equally remarkable for sobriety, none but the lowest of them ever taking wine, ardent spirits or fermented liquors. Those who have any regard for their character seldom think of tasting anything stronger than water or milk; nor do they suffer any inconvenience from this abstinence. Indeed it contributes so effectually to the preservation of their health, that they make hardly any use of medicine, are strong and active, and attain to an old age".

It is worthy of remark, that they have a very limited knowledge of medicinal properties of the herbs that abound in their country. Notwithstanding the regular and temperate habits of the members of the Syrian Christian community the use and sale of spirituous liquor appear to have been very popular at one time. The synod of Diamper in its session IX, Decree XVIII, tried to put a stop to it. The Decree runs thus:—"The Synod being desirous to rectify whatever is amiss in this diocese, and so far as it is possible, to reform all evil customs, and having observed the great debauchery of many, and especially of the poorer sort in drinking *oracca* from whence do follow many disasters, murders and wounds; wherefore in order to the preventing such mischiefs, so far as is possible, the Synod doth prohibit the selling of *oracca* in any Christian inn, neither shall Christians trade in that commodity at the risk of being punished at the pleasure of the prelate, by which means

not only disasters and disorders, but the *excessive* communication the faithful hath with the heathen in such inns will also be prevented."

CHAPTER XV.
MANNERS. APPEARANCE. DRESS. ORNAMENTS
AND GAMES.

THE Syrian Christians are a fine race of people, and are mostly like the Nayars in their physical characteristics. They are seen in all shades of complexion. The early converts and their descendants retain all the characteristics of their forefathers except the tuft of hair on their heads. Their manners are rather ceremonious, but full of simplicity at times even "amounting to rudeness". "They are," says Francis Day, an honest race exceedingly superstitious, placing their dependence on sooth-sayers and omens." They are inquisitive, devoted to their priests, and suspicious of any interference. Tuesdays and Fridays are considered to be unpropitious, and they avoid as much as possible entering upon any undertaking on these days. In general, they are very industrious, and they have a good measure of common sense, as they have frequently proved by the counsel they gave to others under trying and difficult circumstances. They are described as very courteous to strangers, and rather formal, prolix in their discourse, which is accompanied with very graceful action; and abounding in proverbs, also in historical and fabulous tales. These manners, and this circumlocution, are not peculiar to them, being common to Hindus also. They pay strict attention to the fifth commandment, to honour their father and mother, applying it, as the Church of England does, in her catechism for children, to all their governors and teachers, spiritual pastors and masters. They never sit in the presence of their parents, seniors, elder brothers, ministers or superiors of any description, until desired; and when once seated, they do not think of rising again before they are dismissed. In their assemblies none speak but the oldest and most eminent persons present, the younger never presuming to open their lips unless questioned by their elders. And when children are addressed by their father, or scholars by their master, they put the left hand on the mouth, as though to hold their breath in mute attention, or to prevent its passing on the speaker. When two Syrians meet on the road, the

Manners.



A group of Romo-Syrian Christian girls.

younger puts out his arm and presents his hand to the elder, at the same time respectfully bowing his head. This token of reverence is paid also to *cattanars*, and to secular persons holding honourable situations in the State. These courteous manners contributed, in great measure, to preserve that peace and unity, for which the Syrians were distinguished above all other inhabitants of India, before the arrival of the Europeans (Portuguese) to sow among them the seeds of division. They are also regarded as one cause of that suavity observed in their general deportment, which is so agreeable to strangers. In these respects, they may read an important lesson to Christians boasting greater light, and a higher degree of civilization. Much is implied in the Apostolic injunction, "be courteous;" and a neglect to observe it in the various relations of life, has deprived many a Christian community of the peace that Jesus Christ bequeathed to His disciples.

In former times the Syrian Christians used to shave their
 Appearance, Dress and
 Ornament: beards, but now the old custom is entirely given up. The Romo-Syrians of Trichur, and other places in the Cochin State and those in Travancore generally crop their heads and seldom wear a moustache, while the Jacobite, the Mar Thomas and the Protestant Syrians shave their heads clean and wear the moustache. Among the young men, cropping of heads is the prevailing fashion. The heads of both boys and girls are also shaved, leaving a round or oval patch of hair on the top. This is done either to add beauty or to promote the growth of hair. The males generally dress like the surrounding Hindus, and it is much more simple, consisting of a small piece of white cloth passing round the waist and extending to the knees.

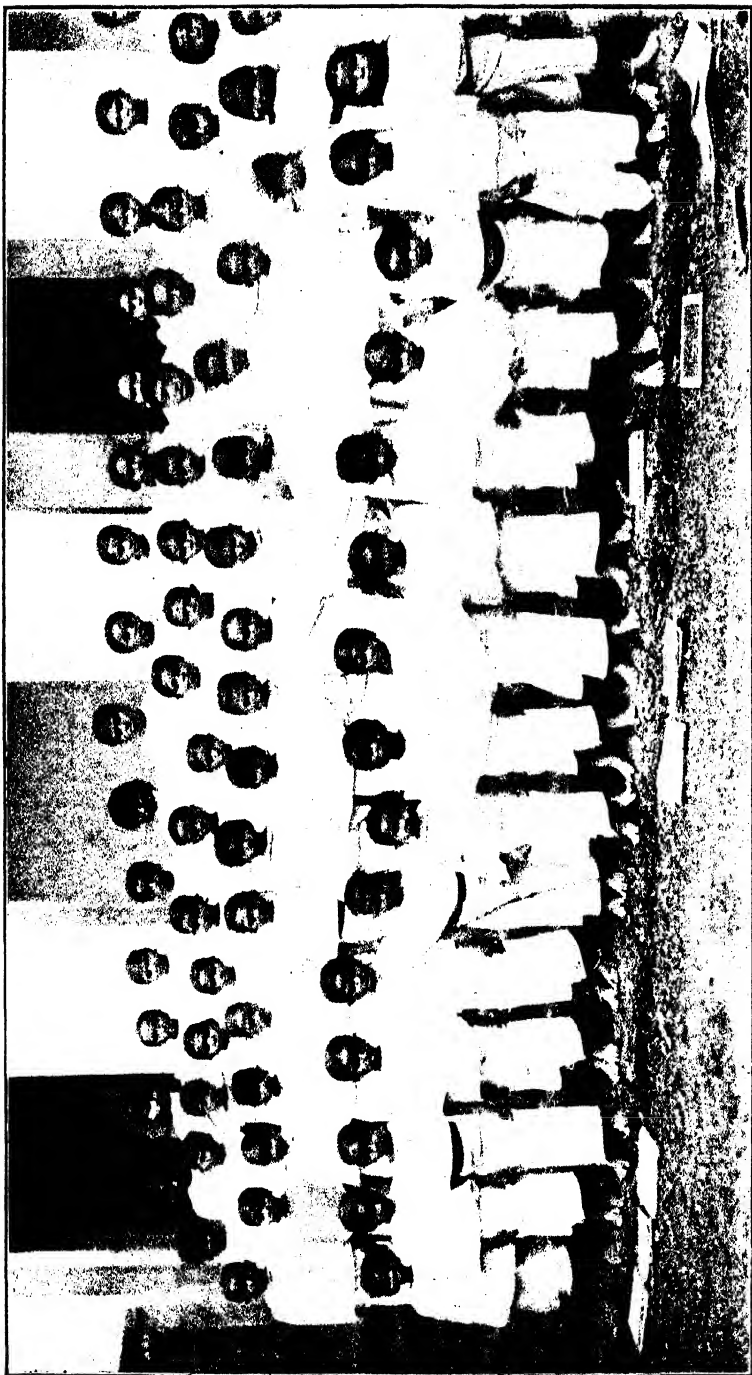
The superior quality of this cloth and the cleanliness of their persons are all that ordinarily distinguish the rich from the poor. But when at Church or in the presence of native princes, or their superiors, the rich wear a light dress not unlike a surplice.

When out of doors or on occasions of ceremony, they wear a square hand-kerchief either of coloured silk or white cotton on their heads. Young men of Western culture as some of their Hindu brethren wear coats and trousers of European pattern with hats and boots, while others wear turbans,

With the exception of rings for the fingers, they wear no ornaments. The Romo Syrians wear a cross attached to a thread passing round their necks.

The women are short in stature, and are as handsome as their sisters in the higher Hindu castes. Their loin dress consists of a white garment, with or without a coloured border seven yards long, one or one and a quarter yard broad, and is worn folded with a number of fringes behind, but the end is not passed between the legs and tucked up behind like the Nayar women. The upper part of the body is covered with a jacket. When they go to church, or pay a visit to their Bishop, they cover themselves in a long white cloth which is drawn over the head, and reaches to the ground leaving nothing but the face to be seen. In fact their dress and deportment correspond very much with their character. Notwithstanding the heat of the climate and their freedom of intercourse with their neighbours, they are seldom or never known to violate the law of chastity. It has been presumed that the very age at which they marry, contributes very much to preserve them in this integrity of character. It may be also ascribed to their regard for the seventh commandment.

The women bore their ears in several places and wear a gold or a kind of heavy gilt brass rings (*Miékka mothiram*) at the top of each ear. The ear lobes are, by means of lead weights, very much dilated by them when quite young to wear a 'U' shaped ornament at the time of their wedding but not afterwards. They have a necklace of sorts (*Ottezha Pattak, Kombu, Thala, Názi*), rings of various kinds for the fingers, and anklets. But many of these are not used after their first or second delivery. Young unmarried girls also wear similar ornaments for the ears, neck bracelets and leglets made either of gold by those who can afford or of copper gilt and sold in shops by the members of their community. Children below four and five years of age wear a loin ornament (*elus*). Girls and women wear a loin thread (*núl* made of gold, silver or cotton) perhaps to tighten their loin dress. Children wear generally *mundu* as their loin dress. Girls and young women keep hair on the head quite clean, and smoothen it with cocoanut oil which promote its growth. It is not usually parted, but is tied into a knot behind.



A group of Jacobite girls.

Somewhat different are the ornaments worn by the adults and grown up women of the Jacobite, Mar Thomas, and Anglican sects of the Syrian Christians of Cochin and Travancore. *Mekkamothiram* worn by these women is small, and is confined only to the working classes. *Kathila* is another ear-ornament which is a circular plate engraved on one side. It is a pendent. It is being replaced by what is called *puva*, another type. Formerly the dilated ear-lobes to contain broad discs with heavy pendants extending to the shoulders were the prevailing fashion among them as among their Hindu sisters, but now they have disappeared. Only holes are made to contain small and handsome ones set with rubies and known as *Kammels*. There is also another pair of ear-ornaments worn on the top of each ear. These are called *Valis* used by the Brahman ladies of the last generation, but are now given up. They wear no ornaments for the nose. Various kinds of necklets are worn by the young girls and women. Women of wealthy families wear necklets of Venitian sequins called *pathak mala*, and these are replaced by those of sovereigns and half sovereigns. Another kind of necklet known as *Kumblam mala*, so called because of their resemblance to the *Kumblam* (pumpkin) seeds, is also in use among them. They wear bracelets and anklets of various kinds. *Elus* is a loin ornament which serves as belt. Rings are worn for the fingers, *Kaikettu* and *Kadudasi* are also others in use among them. In this connection it is interesting to note that a Syrian Christian woman should wear necklets of some kind, the absence of which will make others believe that she is a widow, who is always a bad omen to a person who meets her while starting on business. This is an instance of the survival of Hindu belief. Further the use of the *táli* as a marriage badge is indispensable, and as such, held sacred as among the Brahmans and other higher Hindu castes. The Syrian Christians still believe that it is an inheritance from their Brahman fore-fathers. Girls during marriage are so completely decked with ornaments, that they feel quite uncomfortable. There is a tendency in these days to have a few nice ones for ordinary wear.

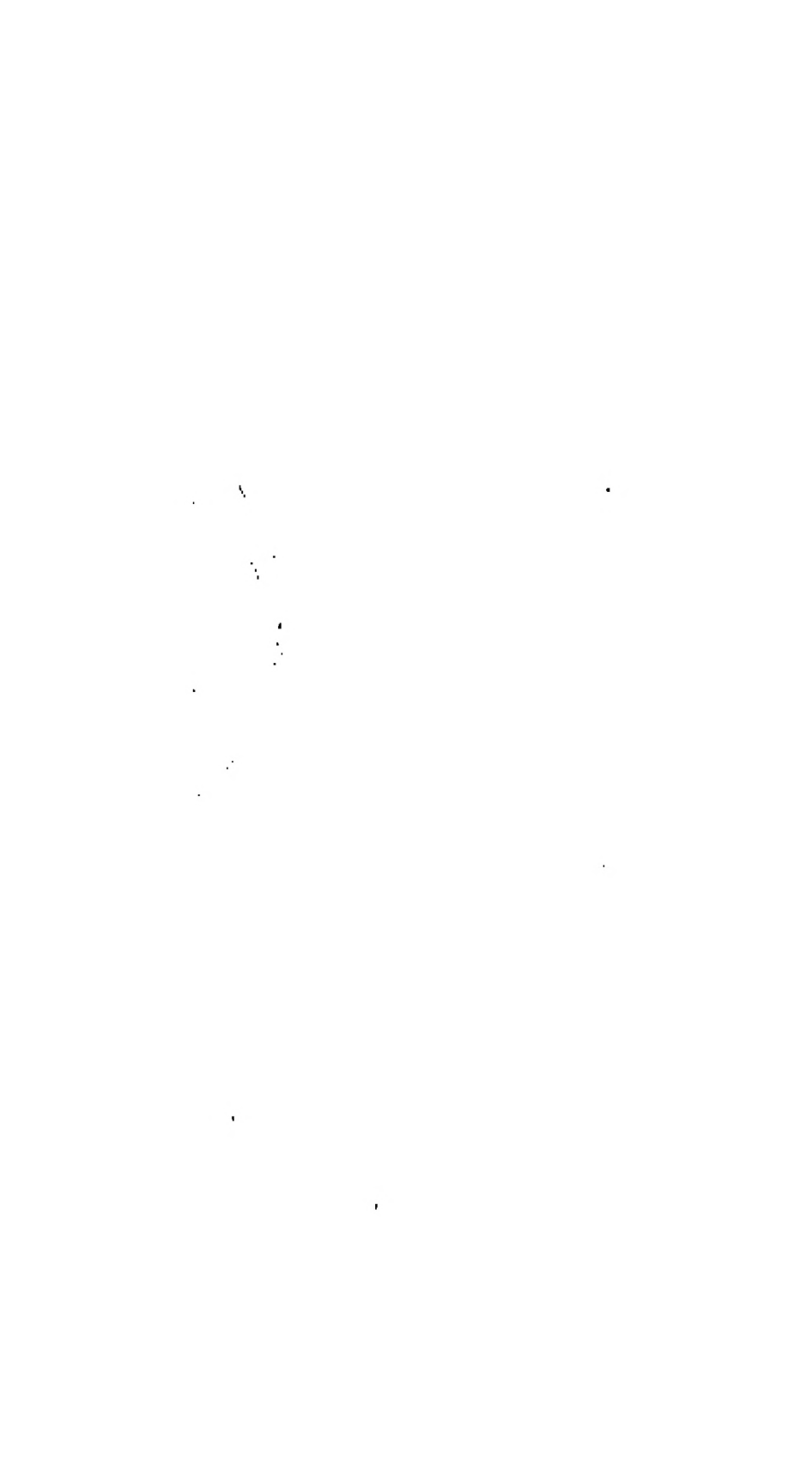
The ordinary dress of males is common in both the States. There is an old custom in Travancore, that males beyond sixty grow their beard, become devout, spending their days in fasts and prayers, but it has not come before my observation in

the Cochin State. The Christian women formerly used to wear their loin dress like the Nambuthiri women, and to hold an umbrella to avoid being seen by males while going out. It is in a way still in vogue among the women of Kunnamkulam in the Cochin State.

The comparative study of games is one which promises an important contribution to the study of culture. The questions involved in their diffusion over the earth are the vital ones that can be found by the ethnologist. The origins are lost in the unwritten history of the childhood of man. When the games of children and grown-up people are studied or examined with a view to gain some ethnological lessons from them, it will be seen that many of them are sportive lessons which are nothing more than the imitations of serious business of life, and the survivals of some of them are found among the Syrian Christians as among the Hindus. As an instance of the kind may be said, the girls' mimicking in play the various aspects of family life, while the games of young and grown-up men are survivals of primitive warfare. Many of the old village games are now being forgotten, and are now replaced by foot-ball and cricket matches. Nevertheless a few of them are herein described.

Onam is the national festival in Malabar, Cochin, and Travancore, and falls in the month of Chingam (August to September). Of the various games which are played on the occasion, that with the ball is the most important. Hand ball matches are organised in the rural parts of these States. There are various minor games with the ordinary ball.

A very exciting game with the ball is known as *kuzhi panthu* (ball in the pit). Any number of persons may take part in it, and each of them has a pit assigned to him. These are small and round ones about five or six inches in diameter, and a foot in depth, an open ground with plenty of running space for the players. The pits are in several rows so as to make a square or an oblong. In front of these pits at a distance of twelve feet, sits the umpire or the judge whose duty it is to set the ball rolling into one of them. When the ball falls into one of them all except the one to whom it belongs run away within the specified area. The owner of the pit throws it from the place against any one of the rest. Should the ball





A group of women (Mar Thomas Syrians).

hit any one he gets a black mark which is indicated by putting a small stone into the pit. The game is again repeated. Whoever gets twelve black marks is made a victim for punishment. He is to show the sole of his feet or the feet upturned at the brink of one of the pits, and each of the players hits him on the part from the umpire's seat twelve times. Should it hit any other part, the one that hits shall undergo a similar punishment. If a player has no black mark he can have twelve hits.

It is a crude form of foot-ball. In this game each party hits the ball, and there is much of wrestling. The forwards begin the game, and when the ball goes beyond the goal or on one side, that party fails. There are local varieties of this game, one of which is *Kara thattu*.

The very ordinary and indigenous game is that known as that of *thalapanthu* or head ball, the rules of which consist of the formation of two parties and a goal on the winning side. It is an out-door game which requires an open ground, and the boundary is marked at one end. The players divide themselves into two parties by casting lots, and are known as the '*ins*' and '*outs*', the former playing on the winning and the latter on the losing side. A stick, a foot long is planted on the ground on the winning side, and it marks the boundary there. Should the ball thrown by the adversaries hit the stick, or should there be a kick from them, the ball goes round unstopped by those who play on the winning side, then they lose and the adversaries gain. The party to begin the game is determined by casting lot. There are, in this, seven minor games, each of which consists of three consecutive hits to make one round. These are (1) *thalapanthu* or the preliminary one (2) *otta* or first game (3) *eratta* second game (4) *Kettu* (game with tied hands) (5) *thalam*, (game with intermediate clapping on the thigh) (6) *Kalumkeezh* (game by throwing the ball from below the leg) and lastly *Ittuve:tu* is first game with the foot. Whichever party taking the one whole round, and also repeats the preliminary game, and wins one blow of the first game, is declared victorious, and the defeat is indicated by drawing a circle called *pattom* round the stick, and derisive hurrahs are made by the victorious party. Each of the players

on one side plays in continuation of the one before him. After all on one side have played and lost, the other party comes in to play. In these minor games the adversary can defeat the player by the hand before it touches the ground or by hitting the stick. The game gives plenty of exercise to all parts of the body, and is so exciting that feuds between the parties arise.

A small wooden piece three or four inches long somewhat conical at both ends is placed in a small pit which just holds it. One end of it is somewhat above the edge of the pit. It is hit at one end when it springs, and a blow is given to it. It is thus thrown to a distance from which it is aimed at a stick planted near the pit. Players are divided into two parties. When a member of the one drives the stick by a blow, a member of the other aims at the stick. If the stick falls to the ground, he wins, and another plays.

Women of the Syrian Christians, like their Hindu sisters, have a few innocent games. Foremost among them is the *Mancála* or *pallán kuzhi*, and various are the modifications of this game played exclusively by women and girls all over India. The implements consist of a board with two rows of cup shaped depressions, and few handfuls of pebbles, or seeds of tamarind (*Terminalia tomentosa*) fruits which are rapidly transferred from one depression to another. In the one commonly used there are fourteen such depressions, and two, three or four women or girls participate in the game, each taking possession of six, four or three such ones. The players seat themselves with the board placed between them. The game begins by one of the two members, who puts twelve seeds in each of the twelve depressions, and only one in each of the two central ones: One of them begins to play by taking the seeds from one of them for distribution among the rest, and the operation is again continued by taking the seeds from the next one until there is none to be put in the central one, when her play comes to an end. Then the other takes up the game, and repeats the same process. When there are three or four, each of them has the seeds in four and three depressions into which the distribution is made. No skill, nor any intelligence is necessary for this game, the result being a mathematical certainty according to the manner in which the distribution



A group of Jacobites (Suddhists), Kottayam, Travancore.

takes place. Children sometimes play this game in holes made in the ground when they have no board. It is said that the game is of Arabic origin, and has made its way in all parts of the earth.

Travancore and Cochin are studded with rivers, lagoons, lakes, canals, all of which afford ample facilities to a variety of games to boys and girls in water such as swimming diving, jumping, boating and the like, which are too common to need any special description here. These are important highways of communication from one place to another. It is astonishing to see, that very often boys and girls may be seen rowing from place to place in tiny crafts liable to be capsized by the disturbance of a gentle breeze. During the rainy months, and in times of high floods, there is one vast sheet of water, and no other means of communication is possible. It is no wonder then, that water carnivals in such places have become important festivals, celebrated with much *eclat*. Several important *regattas* in Travancore and Cochin are being annually held, and the one at Arumulay after the onam festival is very important. "Long snake boats, fifty or more feet in length, decorated with golden knobs at the high helm, with silken umbrellas shining in the sun, with flags moving in the air, and rowers seated one behind the other in rows are launched into the broad stream. These along with the great multitude of spectators on both the banks afford a grand spectacle"¹. At the appointed hour in the midst of loud acclamations from the crowds of people on each bank, the race begins. The competition is so keen, that it is not unusual to have collisions of boats with sad results. It is undoubtedly a grand sight to see a long array of boats sailing along the stream with flying rapidity. The boat songs sung on the occasion have formed valuable additions to the Malayalam literature. Sometimes vows of boating are made to the local deity with grand feasts preceding them. Similar regattas are being held at Champakulam and Tirumoolam in the taluks of Ambalapuzha and Tiruvella respectively. A similar one at Ernakulam in the Cochin State is held in the month of February or March.

1. Malabar Quarterly Review Vol. V, pp. 144—45.

The term dancing includes three things, namely, the spontaneous activity of the muscles under the influence of some strong emotions such as social joy or religious exultation, definite

Dances.

combinations of graceful movements performed for the sake of pleasure which the exercise affords to the dancer or to the spectator. Carefully trained movements which are meant by the dancer to represent actions and passions of other people. It arises from a pleasant glow of excitement caused by the excessive blood in the brain. The figure is frequently a curve, a circle, a graceful series of curves of some of the dance, a fact which satisfies the spectator as well as the dancer. The Syrian Christians, in common with the members of the various Hindu castes, in former times, used to dance on occasions of marriage and other social festivities, but were stopped by the authorities of the church on the plea of indecency. It is to some extent prevailing among the Southerners of Travancore. (vide p. 85). Dancing supplies the basis of some physical games. In its aesthetic aspect it is the foundation of many refined and superior games. *Kaliyanakali*, *Ayvarkali* among the Hindus are instances of the kind, but there are none corresponding to them among the Syrian Christians. In this connection it may not be out of place to mention a few plays conveying some moral lessons. They are *Yohanan guru* (St. Johu of Nagumak), *Joseph Natakam*, *Gnana Sundari*, *Allesnatakam*. It is said, that there were dramatic halls attached to the churches wherein they were acted. They were all stopped by the church authorities in anticipation of certain evils.

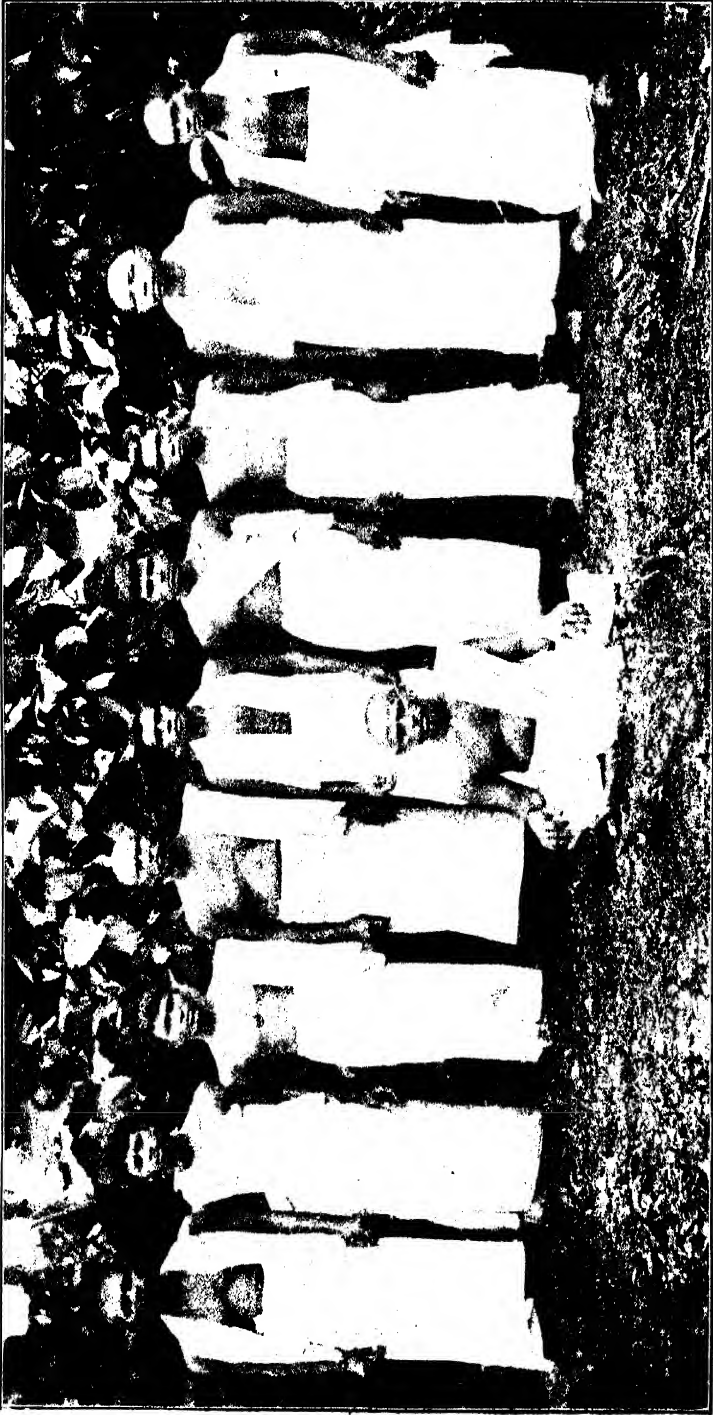
Somewhat related to games are those of chance. To an ordinary educated man drawing lots is a matter of mere chance but to the uncivilized it means a great deal more. He believes that some spiritual or Divine Being determines or decides whether the casting of the lot is favourable or otherwise to him. Among the Hindus, there are various methods of casting lots, for the choice of the bridegroom, for a rich or poor harvest. To the Syrian Christians *Wapusthakam* was much in favour with them.

It has been said that the Syrian Christians are fond of proverbs which have been brought down by long inheritance into their ordinary talk. They are no less significant for their wit which is often fresh than their wisdom which is as pertinent as it has ever been. They are further instructive for

the ethnography which they signify. The proverbs have not changed their character in the course of history, but have all along retained a precisely definite type. The proverbs that have been collected by me in the course of my investigations will be given as appendix at the end of the volume.

From what has been said, it may be seen, that there is to some extent an evolution of taste in the dress and ornaments of the Syrian Christians. They once had all the games of their Hindu brethren and sisters. They have been abandoned by the influence of their church authorities on the plea of indecency. European games, such as badminton, tennis, foot-ball, cricket, have taken the place of indigenous games. Girls and women after marriage, seldom engage in games of any kind owing to their heavy domestic duties and maternity.





A group of Ezhunuttikkar. (Community of Seven Hundred).

CHAPTER XVI.

THE ROMAN CATHOLICS OF THE LATIN RITE.

THE Roman Catholics of Malabar, Cochin and Travancore fall mainly under two divisions, namely the Syro-Romans and the Latinites or

Introduction.

Latinkar. The origin and history of the former community have already been given¹. Regarding the history of the latter it is generally held that these Latinites or the Christians of the Latin rite are far more recent converts to Christianity than the Syrian Christians, that is, after the year 1500 A. D. It is said that they are the descendants of the converts of St. Francis Xavier, Father Miguel Vaz and other Portuguese missionaries. But they now call themselves Latin Nazranes and declare that their ancestors were Syrian Christians who abandoned their Syriac rite of worship, and that for some reason or other, they joined the Portuguese missionaries and adopted their ritual. They form two separate communities namely the *Ezhunuttikkar*—"Seven Hundred", and the *Anjuttikkar*—"Five Hundred". Each of these two communities asserts its superior social status over the other, and a short account of them may not be found to be uninteresting in this connection.

Ezhunuttikkar.--The name "Seven Hundred" is not an old one, for it is not found in the old records of the churches or of the State, nor included in the conditions of the treaty between the Dutch and the Cochin Government. The two communities, "Seven Hundred" and "Five Hundred" were under protection of the Portuguese and the Dutch. The former were trained in the art of war, and it is said that 700 soldiers were under each commandant. It is also said that in the Portuguese or Dutch Fort of Cochin, there were seven hundred soldiers who were engaged as watchmen². The following accounts are given regarding the origin of the designations. Under orders of one of the rulers of the State, seven hundred soldiers were

1. See *Anthropology of the Syrian Christians of Malabar, Cochin and Travancore*, Chaps. I to IV.

2. *Manuscript Records*.

appointed to guard and protect the Portuguese fort of Cochin. Another version is that the seven hundred soldiers of the Latin rite were appointed by the Dutch to guard the Cochin ferry. There is also a third version given for these designations. The Portuguese in their conversion of the people in these parts, made 700 and 500 converts from the low caste Hindus on different occasions, and in their writings and correspondence used these designations, by which they are now called. But the names are not current among the communities in Travancore, south of Alleppy. Five hundred of the fishermen inhabiting the coast were made to serve the Portuguese of Cochin; hence the two communities were so called as above mentioned. These statements are not supported by any authority. The members of the community of "Seven Hundred" are called Latinites,¹ Latins or *Latinkar*, Latin *Mappillas*,² *Margakkar*,³ *Malabaris*⁴ and *Mundukar*.⁵

Concerning them Mr. Mackenzie says, "The Raja of Porkad, also withdrew any prohibition, and gave the Portuguese free access to his dominions where they made numerous converts in the year 1570 baptising seven hundred persons. These converts received by the Portuguese clergy from the Hindu population followed the Latin rite, and the fact that these converts came from different castes gives the most likely

1. Latinites or Latins are so called because of their having descended from their ancestors who were trained in the Latin rite in the Cranganur seminary established in 1549, and from those who had joined them. It is said that quite as many as 100 native students (Syrian Christian youths) were learning in the seminary at Cranganur. Both Latin and Syriac were also taught in the Jesuit College at Vaippukotta. Again in 1585, there were as many as three hundred Syrian youths learning Latin in the College at Cochin, and they were of the highest nobility. *Orientes Conquistado*, pp. 126—127.

2. Latin Mappillas; the name is used in contradistinction to Syrian Mappillas. For the meaning of the word see page 1 *ante*.

3. Margakkar; the name denotes those who abide by or are amenable to law, and is found in the revenue records of the lands belonging to those people in Kumbalam, Panambukad and in other villages of the Kanayannur Taluk. The term is not an old one, it is one of recent application probably from 1765.

4. Malabari; the name signifies the people of Malabar. These Catholics of the Latin rite, fought for the Portuguese in Aden, Ormuz and other places, where they were called by this name.

5. Mundukar; the Dutch divided the native Christians of the coast into two divisions or parties, namely, *Mundukar*, or persons who wore white cloths and had puggeries or turbans for head dress, and the *Topasses* who were dressed in hats and drawers. Each division was under a Captain or Commandant who was responsible to the Governor for their conduct.

explanation of the division of the Latin Catholics to this day into bodies known as the "Seven Hundred" and "Five Hundred". Dr. Day and Vischer affirm that the community known as the "Seven Hundred" is made up of the low caste converts from Izhuvans, Pulayans and Parayans, and the Syrians very much resented their priests' wearing the habit and conducting themselves as Syrian Priests.¹

Concerning these people the following account from Vischer's Letters from Malabar may be found interesting.

Those who are converted by the Roman Catholics are either the slave children of Christians, like most of the *Topasses*, or of the lowest sort of heathens, none being higher than *Chegos*. Low Brahmans, Chetriyas or Sudras adopt their religion; indeed, we might suppose that the low caste do so generally in order to escape the contempt in which they are held by their nations, for when they become Christians they are more esteemed, and may even come to the places which they might never approach before. There are also many among these new Christians, who come over to that religion because they have lost caste, and are dishonoured among their own people: a class of persons who would not be lightly received among us. The priests also make very little circumstance about the baptism of these new Christians, for they merely ask whether they believe in Christ, or in the Holy Church, or can say the Apostle's creed, and then baptise them at once; and as the people know well enough that we should not act in that manner, but should ask them their own reasons for wishing to become Christians and teach them diligently they do not come to us. Besides, seeing that the great mass of blacks are papists they follow their example, thinking blindly that, to possess the mere name of Christian enough. We may add another reason, namely that the Romanists baptise slaves and children of slaves; thus making them nominal Christians; whilst among us baptism is only administered to those whose parents are Christians.²

Five Hundred—The members of this community are known as *Mukkuvans* or *Kadakodies*. Their origin is attributed to the conversion of the multitudes of fishermen who were baptised after the year 1532, along the coast northward from Cape Comorin by Father Miguel Vaz, St. Francis Xavier and subsequently by other Portuguese missionaries. They have for their Patron saint the Apostle St. Peter, who was a

1. *The Travancore State Manual* Vol. 2, p. 122; F. Day *Land of the Perumals*, p. 231,

2. Vischer, *Letters from Malabar*, p. 113.

fisherman; and for the chief festival in their churches, they have the feast of St. Peter. In the churches in which they form parishioners along with the *Topasses* or other Latinites, they have separate confraternities in honour of St. Peter. The members of this community in the extreme south are known as Paraver, or *Chavalakkar*, while those in and around Quilon are changed. Their brethren on the northern coasts of Cochin and Travancore are called *Mukkuvans*. Following the example of those in the South, they subsequently changed their caste name to *Cochikkar*, and during the first half of the 19th century into *Anjuttikkar*. In a memorial submitted to Mr. Mackenzie, the former British Resident of Travancore and Cochin, the members of this community gave a statement "as the descendants of the St. Thomas-Christians." "They wrote that they belonged to a village called Anjur situated at the extreme north of the Cochin State which is one of the thirty *Desams* of the Chittalappilly *Pravarty* of the Trichur Taluk, and was one of the places included in the Apostolate of St. Thomas, that they were persuaded by the Portuguese to adopt the Latin rite; that many of them were induced to pursue the occupation of fishing; that there is a sharp difference between fisherman by caste and fisherman by profession, that the adoption of the working class of a community of a particular profession does not militate against the social position of a community as a whole; that they are descended from the original St. Thomas Christians; that some of their customs are the characteristic features of the costumes and ornaments of their "Hindu" fore-fathers."¹ This account is not supported by any evidence.

With the arrival of the English in these parts at the beginning of the 19th century some of the fisher-Christians in the Parish of Soudi and Manacherry who were employed in the domestic service of Europeans rose to the position of butlers, *metys*, and *marakkans* and they have approached the Varapuzha seminary for the first time to get their sons admitted for the study of their priesthood. The Syrian and Latin youths of the seminary objected to their admission on the ground of their former low Hindu status. They were supported by the Syrian Christians and the Latinites. The members

1. *The Travancore Maqulal*, Vol. II, p. 120.

of the fishing community of Soudi and Manacherry sent a candidate to Bombay where he studied and was ordained priest. In 1831, Bishop Stabilini brought him to the Varapuzha seminary, and this created bitter opposition, and both the parties sent memorials to Rome, when by the order of Pope Gregory XVI, the sacred congregation of the Propoganda issued an order, dated 2nd June, 1832, by which the fishing Christians were allowed to have not more than five priests at a time from their own castes educated and ordained not at the Varapuzha seminary, but at Bombay, and appointed Vicars in their own churches¹. Thus they have become a separate community.

Three hundred.—The community of “ Three Hundred ” or ‘ *Munnuttikkar* ’ are the Latins or ‘ *Topasses* ’ so named from the wearing of hats. The name Topass is derived from two Portuguese words ‘ *tupai* ’ (thou boy), because the Portuguese in early times taught their languages to the slaves born in their houses and employed them as interpreters in dealing with the people of the country. According to another account the name ‘ *Tupási* ’ is derived from Sanskrit, ‘ *dvibhashi* ’ which means a man who can speak two languages, that is, an interpreter. This name, says Bartolomeo, may be given to the ‘ *Tupási*, ’ since in addition to their mother tongue, they speak one of the European languages, either English, French, Dutch or Portuguese. At Cochin they were called ‘ *gens de chapeau*, ’ because they wore a ‘ *tupi* ’ or small hat, while others who were not of European descent wore the *romali*, a white turban of the finest muslin. As interpreters during the Portuguese period, between the people of Malabar and their progenitors, the members of the community thought that they were pursuing an honourable profession. The ‘ *Topasses* ’ are said to have sprung from the old Portuguese settlers and the low caste women of the soil. Quite a large number of them were said to have been the descendants of the enfranchised slaves with whom the Christians of the Romish persuasion were also included. They rather belong to the native than to the foreign element. It is said that they were proud of their descent from the Portuguese and Spanish families and bore the

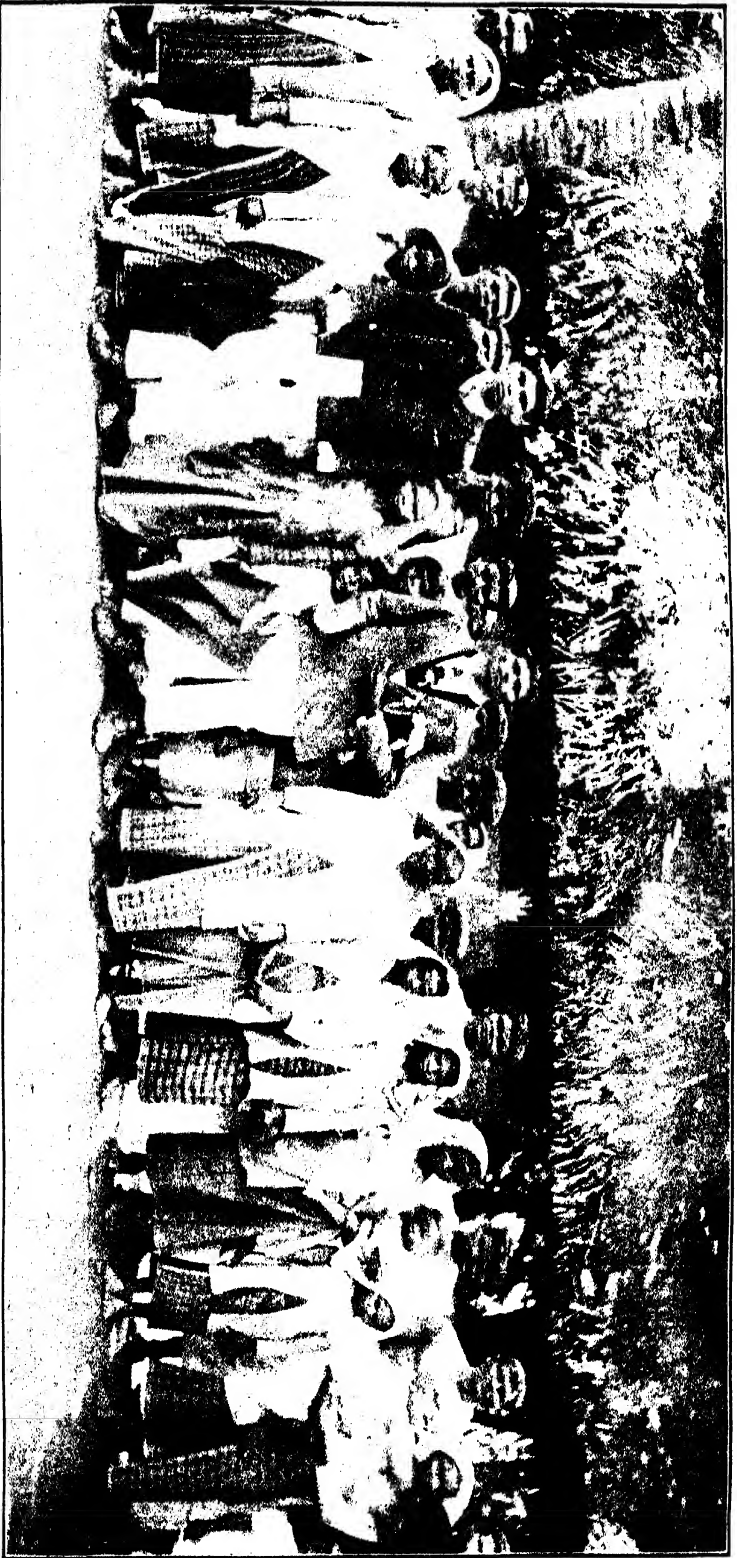
Origin and early History
of the Community.

name of De Silva, Rodriguez, Pinto, Gomez, etc. They called the Portuguese "our people" but were nevertheless looked upon with contempt. Their ancestors are said to have been extravagant, and fond of show. Though the Portuguese name still persist, they have now no Portuguese blood in their veins, for some are either descendants of native converts to Christianity or of the converted domestic slaves of the Portuguese. They speak as a rule, common Portuguese or Low Portuguese, but are dressed in European style if they can afford it though they go bare-foot, and wear a white linen cap on the head or on the top of this, a hat. They were allowed to retain their property under the Dutch Company.

Native Christians were divided into two parties; the *Mundukar* or persons who wore a white cloth and *puggery*, and *Topasses*, who were dressed in hats and trousers, each division being under a captain or a commandant who was accountable to the Governor of Cochin for his conduct. Moen states that "on the taking of Cochin there were many Topasses here along the coast who were the descendants of the Portuguese along the coast. Some were slaves who had been given their freedom; others were the offspring of the native women with whom their masters had formed temporary alliances. After the Portuguese left their place they assumed the names of their masters. They were placed under a Captain and ensigns as well as other subordinate officers. He also states that during his tenure of office from 1771 to 1781, 450 of them were drilled once a month to learn the use of arms. Prior to 1663, they had a bishop of their own and a Cathedral within the town of Cochin; when the company took their place, and took them under their protection, they were allowed to exercise their religion."¹ These nicknames are now being disclaimed by the respective communities.

Francis Day in his *Land of the Perumals* gives the following divisions:—The four Roman Catholic castes, are at the present time divided in the following manner. The first the *Arawatnalukar* (the community of the sixty-four) is said to have consisted originally of converted Brahmans and Nayars. The second, the *Munnuttikkar* ("Three Hundred")

Sub-Divisions.



A group of Munnuttikkar. (Community of Three Hundred).

are Latins or Topasses, so named from wearing hats and believed to have mostly sprung from the domestic slaves. The third the *Anjuttikkar* ("Five Hundred") are known to have originally sprung from *Mucuas* or converted fishermen, and other low caste people, they generally call themselves Moplas. The fourth the *Ezhunuttikkar* ("Seven Hundred") are the descendants of the soil slaves. The *Catanars* or priests are generally taken from the second or the fourth of these communities or castes. ¹

An account of the town of Cochin during the Portuguese

Habitat. A description of the Town of Cochin.

and the Dutch periods may be found interesting. The credit of the foundation of the town of Cochin is due to the two

Portuguese leaders Francisco and Alphonso Albuquerque who visited the locality in the reign of King Emanuel of Portugal. It was afterwards very much enlarged and beautified under Vasco de Gama. It became one of the wealthiest commercial towns in the Indies, and was created as the episcopal see by the Roman Pontiff. The town formerly contained beautiful churches, which were either demolished or converted into magazines. The church of St. Francisco alone remained and was used by the Dutch, while the Roman Catholics had their services performed outside the city and had several churches outside it. The town is situated on a noble river abounding in foliage with pleasant well-wooded banks and scattered with many islets all containing cocoanut palms. The town diminished in importance during the days of the East India Company. It was strongly fortified, and the fortification was sufficient to protect the town against the natives who were ignorant of the art of besieging and the methods of bombarding. It was tolerably extensive. The streets were regular, but the houses were quaint and built after the old Portuguese fashion. Each apartment had a separate roof. The rooms were not level with the ground, and several steps had to be mounted to reach the hall which was the first apartment of the house. Underneath it were empty chambers wherein the Portuguese either lodged their slaves or stowed away their goods. Most of the rooms were plastered after the Hindu custom with cow-dung which served as flooring and was renewed every week. The town was, as at present, inhabited by Christians, for the Hindus

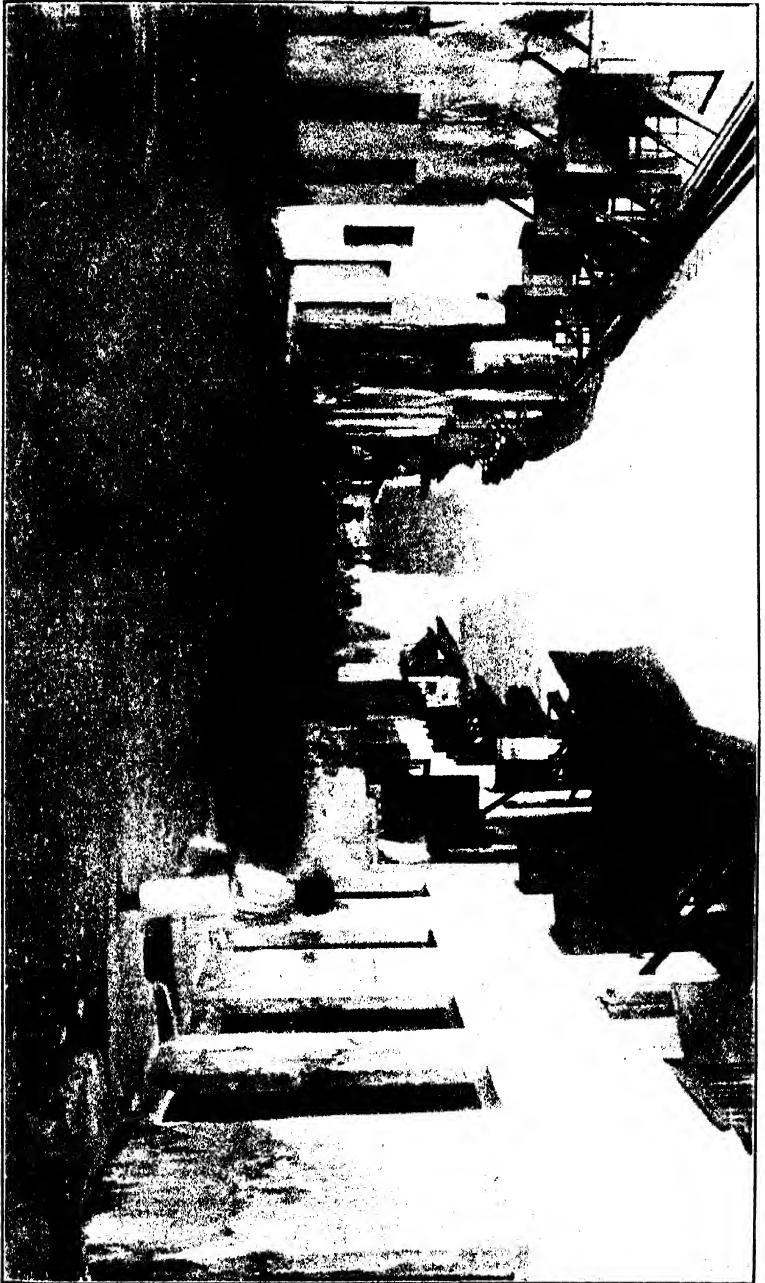
1. F. Day, *Land of the Perumals*, p. 231.

were not allowed by their own laws and customs to dwell in it. The inhabitants comprised several classes. There were, as at present, native Christians, Topasses and Europeans. The last who formed a considerable proportion of them, were of a mixed race, sprung from European fathers and native mothers. They were largely employed in the service of the East India Company. They seldom rose to higher offices than that of book-keeper. The town had even then an excellent harbour.

In its palmy days Cochin was a very busy town with tolerably regular streets. Forbes who had occasionally visited Cochin for several weeks at a time during the latter part of the Dutch rule, states that it was a place of great trade and presented a striking contrast to Goa; a harbour filled with ships, streets crowded with merchants, and ware-houses stored with goods from every part of Asia and Europe marked the industry, commerce and wealth of the inhabitants. There are even now a few streets in British Cochin with old-fashioned houses, the ground floors of which were used for slaves, for stores or as birth-chambers, and were afterwards used as stables emitting a very disagreeable odour to the occupants. Such rooms are now either occupied by the owners or used as workshops¹. A few such houses are occupied by the members of this community in Ernakulam, Narakkal, Pallipuram and other places, while the poorer people live in houses having a few rooms. Not far from Adur in Vayanthala and Kadukkuty these people are very poor and live in thatched huts corresponding to those of the poorer classes of the Hindus. The few who are in tolerably good circumstances have a few wooden chairs and cots while others have only mats. Their domestic utensils are a few earthen and enamelled vessels.

The Roman Catholics of the Latin rite are found in the Cochin-Kanayannur, Cranganur and Mukundapuram Taluks of the Cochin State, in Eraniel, Shertally in Travancore. The community of "Seven Hundred" is found in Cochin, Ernakulam, and in the following places: Cranganur, Mathilakam, Kara, Thiruthipuram, Goduthuruthi, Pallipuram, Kunnamavu, Manampadi, Malipuram, Elankunnapuzha, Narakkal, Chathanad, Mulavukad, Vallarpadam, Pizhala, Mulampilli, Vaduthala,

1. Forbes. *Oriental Memoirs*,



An old Dutch Street in British Cochin.

Edappilli, Kallur, Palarivattam, Ernakulam, Panambukad, Kumbalam, Mattancheri, Soudi, Manacherry and Chellanam. The community of "Five Hundred" is found mostly on the sea coast from Cranganur to Cochin and thence to Quilon.

The Roman Catholics of the Latin rite, include the three communities already mentioned, among whom there is no intermarriage. Marriage is endogamous in each community.

Marriage Prohibitions:
Marriage Customs among
Seven Hundred.

Among the Catholics of the Latin rite, the marriage customs do not differ very much from those of the Syrian rite. The marriageable age of boys and girls, their betrothal, the publication of the banns in the two Parish churches, the marriage rite in the church, the usual wedding feasts in the houses of the bride and the bridegroom, the bridegroom returning with his bride to his house, and the attendance of the married couple in the Parish church of the former are all the same. After the return of the bridal pair from the church they are received at the gate by their god-father and god-mother. The former marks the sign of the Cross on their fore-heads with the tip of the finger, while the latter after marking a similar sign with a ring on the bridegroom's head and with one of the beads of a necklet *moni-kontha* on that of the bride's, presents both to the married couple. Giving them conspicuous seats in the pandal, the god-father asks the permission of the assembled elderly members for the sweets to be given by his wife. After this they are seated on a mat inside, and the bridegroom leaves to join his own party. They are again invited to the bride's house from which they return to the house of the bridegroom to attend the Mass on Sunday in his parish church and on the following Monday the nuptials take place in his house. It is interesting to note that at the wedding feast two members eat from one leaf as a sign of close relationship. The bride's parents give her the following ornaments; *moni-kontha*, *vairamoni*, *ukkazhuthu*, (necklets), *mekkamothiram* and *kathila* (ear ornaments), *mothiram* (rings for the fingers), bracelets and other ornaments, along with the dowry proportionate to their means, out of which a sum of $7\frac{1}{2}$ per cent. of the *pathuvaram* is given to the Church. No dowry is paid at the time of the marriage.

Formerly marriages of girls were very expensive; but at present there is a tendency to have the expenses curtailed.

Marriage festivities used to continue for four or five days; but it is now reduced to two days' festivities. Customs connected with polygamy, widow marriage, etc., are the same as those among the Syrian Catholics.

Concerning the origin of this community or the Indo-

Intermarriage between the Portuguese and the native women.

Portuguese half-breed, it is said that on his return from the capture of Goa, Albuquerque brought with him the women who had been carried away when

the Portuguese were driven out of the place. Soon after a tolerable settlement of affairs again at that port, he had them converted to Christianity, and married to Portuguese men. As many as 450 were thus married in Goa. The marriage of Portuguese men to native women had already been sanctioned by Dom Manuel, but this privilege was only to be conceded to men of approved character, and to those who had rendered good services. Albuquerque nevertheless extended this permission far beyond what he had been authorized to do; but he took care that the women thus married were the daughters of the principal men of the land. This he did in the hope of inducing them to become Christians, and to those who were thus married, Albuquerque allotted lands, houses and cattle so as to give them a start in life; and all the landed property which was in possession of the Moorish Mosques and Hindu Pagodas, he gave to the principal churches of the city dedicated to Santa Catharina.

The customary law of inheritance which obtains among the Latin Christians of North Travancore

Inheritance among the Latin Christians of Travancore.

has been gravitating towards the usages among the Christians, and the law of inheritance among them is as

vague as among the latter. Among Latin Christians, till some years ago, all the heirs, whether male or female, of the same degree took equal shares in the intestate property, and in O. S. 282 of 1052 on the file of the Alwaye Zillah court, the right of the daughters of a Latin Christian to share equally with their brothers in their father's estate was fully recognized. In August 1900, the Archbishop of Varapuzha found that there was some trouble among his flock regarding the law of inheritance and he issued a circular to Vicars in his archdiocese, who in response to it furnished him with various opinions. His Grace



A wedding group of the Topasses. (The Community of Three Hundred).

came to the conclusion that it was best to follow the opinion of the majority of his parishioners in holding that daughters were entitled only to legitim including the dowry. The members of this community intermarry with their co-religionists in the Cochin State and elsewhere, and in these places the sons and daughters share equally in their father's estate. In T. L. R. (p. 215) it was held that according to the customary rights of the Latin Christians, daughters married with *streedhanam* do not share their father's property with sons, and that sisters are not entitled to share in their brothers' property so long as there are brothers or their descendants. In A. S. 20 of 1070 it was held that the widow of a Latin Christian of North Travancore is, when there are children, entitled to one-eighth of her husband's estate absolutely, and that the mother of a childless person is entitled to a share equal to that of a brother. In A. S. 130 of 1077 it was held that the daughters of a Latin Christian are entitled to succeed to their father's estate even when the latter leaves brothers. At least there seems to be a great approximation between the customary usages of the two communities.

The ancestors of the Roman Catholic Christians in South Travancore appear to have been converts of St. Francis Xavier and other missionaries about the middle of the 16th century, and the law of succession obtaining among their descendants is vague and unsettled. In the case of a man who dies leaving only daughters, the girls are allowed to divide their property among themselves equally, and take their respective shares absolutely. With regard to the daughter when there are sons, the present practice is for the sons to take the property and give the daughters anything they choose as *streedhanam*. Some among the community are of opinion that the daughters should be satisfied with any pittance that the brothers give her, while all of them say that she may claim a reasonable dowry. Sometimes the church authorities to whom complaints are made, see to the proper payment of the dowry to girls who have been unfairly dealt with by their brothers. The system of demanding high dowries has become very common among them; and a large majority of girls obtain, as dowry from their father, half the son's share but some want legislation to the effect that the payment should be taken

Inheritance among
the South Travancore
Christians.

to be in full discharge of every claim they might otherwise have upon their father's estate. This is the time-honoured usage.

A considerable majority in South Travancore are in favour of giving a small share in the estate of the deceased husband. When a person dies childless leaving his father, mother, brothers and sisters, the practice is for the father to take the property absolutely with regard to the mother. There is no uniform practice, and the members of the community desire either half or one-third or one-fourth of the estate of the deceased to be given her with the absolute interest in the share. Similarly sisters must also be allowed a share when there are brothers.

The Christians under this head are all Roman Catholics living mostly in the Taluks of Karunagappally, Quilon, Chirayinkil and Trivandrum. There are a few of them living outside these Taluks also. This community has been in existence for more than three centuries. They do not appear to have been influenced to any great extent by the Syrians and the Hindus in the matter of their law of inheritance; but had been on the other hand influenced considerably by the general Christian law of Europe. As a community they are not rich, though at Chowarah, Quilon and Trivandrum, there are some individuals who are rich. The law of inheritance obtaining among them is somewhat vague and unsettled. They make no difference between male and female heirs. Among them the daughters of a deceased man share equally with his sons, and in the same manner there is no difference between a brother and a sister, or between an uncle and an aunt. It has been held in several cases both by the High Court as well as the District Courts of Quilon and Alleppy, that "daughters to whom marriage portions have been paid, have no further claim upon their father's estate". With regard to the brothers and sisters of half blood there is no uniformity. The Rev. Fr. Gonsalves says, 'that the claims of brothers and sisters of the full blood seem stronger' than those of the corresponding ones of the half blood, but not strong enough to efface the claims of the latter.

The girls, in some cases, according to an old custom, were precluded from inheritance, even if no sons were in the family, in which case their inheritance went to the next male cousin or

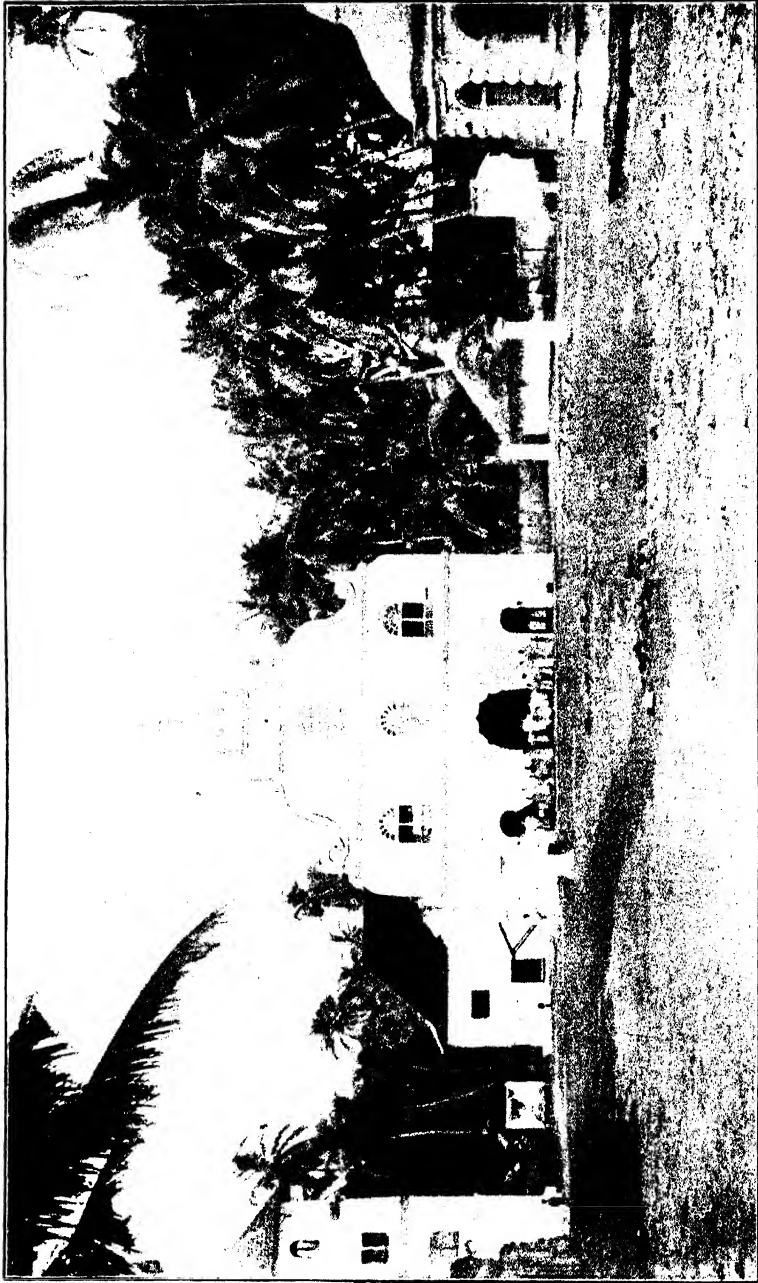
uncle on the father's side. This regular and singular law which is so contrary to all Malabar customs has unquestionably been imported from Syria, and serves as an additional proof of the St. Thomas Christians being originally Syrian Colonists.¹

In this connection it will be interesting to give a short account of the administration of justice among the Catholics of the Latin rites during the Dutch period. The Dutch Laws were nominally the same for Europeans and Natives, but generally they varied very much according to the religious persuasions by their dark subjects. In the neighbourhood of their houses or cathedral of Santa Cruz close to the river, stood a large gallows while another was seen about half a mile distant, on a low island known to this day as "the Gallows Island," a place which is now used for the burials of paupers. Europeans were rarely executed by hanging, but military executions took place occasionally by shooting. If a European killed a slave whether by an accidental blow or otherwise, he was severely punished but was seldom put to death. The slaves might be corrected by their masters in any way except by causing death. To prevent the chances of being put to death by their masters, there was an official, who amongst his other duties received complaints against slaves, and on payment, had them, if males, beaten before their master's doors; if females, within his house.

Slavery was, from a remote period, an institution in Malabar, Cochin and Travancore, and was abolished only in 1854. Slaves were purchased in large numbers by the Portuguese and the Dutch, and no enquiries were made as to whence they came. Their lives were said to have been "as vicious as their transactions were abominable." It is said that the church was occupied as a slave godown on special emergencies and that on week days when the sacred edifice was not required for a religious purpose it was employed to imprison these unfortunate beings who had usually been carried off by the Mappillas and sold to the Dutch, who shipped them to Ceylon, Batavia, the Cape and other places. However they do not appear to have been badly treated; but whenever any grave offences were proved against them they were severely punished. Impalement and sometimes the nail tortures and also that by fire or water were employed. Impalement was a refinement of cruelty which is said to be of Eastern

origin. In ancient times it was a common punishment in Malabar for theft. The Dutch method of practising it may probably be interesting.

An iron spike was thrust through the criminal's skin in the lower part of the back, where a cross cut had been previously made for its insertion; then the point of the spike was guided by the executioner's finger, so as to bring it out at the neck or shoulder carefully avoiding injury to any large arteries or vital organs, as such would afford the poor victim speedy relief. The lower extremity of the spike was then made fast to a wooden post, which was raised perpendicularly and fixed into the ground, and thus the culprit was supported, partly by the iron spike under his skin and partly by a small bench, placed underneath his feet, and raised about 10 inches from the ground. "Tortured by thirst but denied water, scorched by the sun but denied shade, devoured by insects and refused any means of keeping them away, his miserable existence terminated in a lingering death, that in some instances was protracted for three days". A shower of rain was hailed as the greatest blessing as it caused the wound to mortify, and death rapidly ensued. The Dutch used to break their thighs with an iron club. In a Diary of 1790, the following entries are seen: February 18th, "A Moore woman taken by the patrols this day was sentenced to be whipped for two years". March 20th, "the Christian prisoner Birkky Chowry was this day tortured". On the Capitulation of Cochin, in the 13th article it is said that "Topasses (half castes) and Inland Christians also the Banians, silversmiths, planters, washers and shoe-makers who are subjects and vassals of the Dutch Company will retain their property and also all privileges and protection which they always had enjoyed of the said company."



A Latin Church in Vypin.

CHAPTER XVII.

RELIGION. OCCUPATION. ETC.

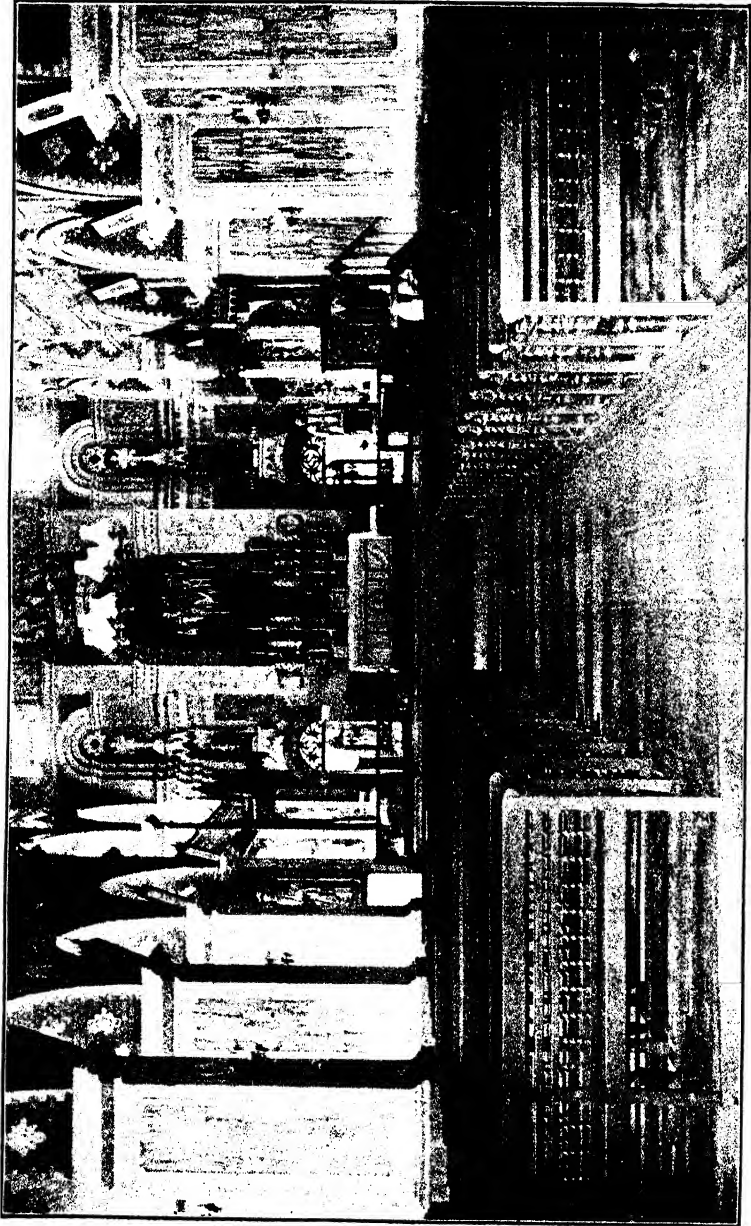
AFTER the construction of the fort of Cochin, a small church was built and dedicated to Saint Bartholomeo ; subsequently the large church of the Franciscans occupied its place. After the completion of the construction of the Fort, it was dedicated with a solemn religious ceremony. Amongst the audience present was the then Rajah of Cochin who witnessed the whole ceremony with much admiration. As the town of Cochin rose to great importance, the religious establishments of the town became considerably expanded in all directions. Various ecclesiastics and religious orders settled in the town with increasing influence. The Franciscans built some handsome churches, and one of them is still used as the church of the Protestants. The Jesuits had their numerous establishments. The Dominicans and the Augustine monks had their convents and monasteries. It may be said that all these institutions accomplished a very grand work in the History of Christianity on the West Coast of India. Cochin may claim to be the chief centre in the progress of the Catholic Church in South India. Politically also it rose to great importance. The various religious orders above-mentioned established themselves there, and extended their influence all around. As true bearers of the Cross, they carried the message from village to village, first on the sea coast, then to the interior, and lastly from city to city in all the ancient native kingdoms of South India. The chief Roman Catholic Missions of the sixteenth and seventeenth centuries in India mostly emanated from Cochin. The religious enthusiasm of the missionaries of Cochin took them all the way from Travancore to Cape Comorin and thence to Tuticorin, Nagapatam, Madura and other towns of the Coromandal coast. The class of people from whom they secured converts belonged mostly to the fisherman caste. It is interesting to see that in Palestine also the early converts to whom the Gospel was first preached were fishermen. The labourers among this community of the coast were also commenced by St. Francis Xavier.

Next came the conversion of the "Paulists" who were the early Jesuits belonging to the College of St. Paul at Goa, from which they were sent out as missionaries to preach the gospel in the neighbouring territories and along the coast. They were commonly called Fathers of St. Paul. Sometimes, they were called the "Apostles" from their claiming to be the first preachers of the Gospel to the gentiles of India. In other words Paulists was another name for the Jesuits who laboured in India on the West Coast. The early Paulists were men of extraordinary piety and great ability. They were remarkably patient in their missionary work. Their disinterestedness and generosity won them many converts from heathenism in spite of their having to contend against many difficulties.

St. Xavier himself founded many congregations, the chief of which was the church at Kottar near Nagercoil in South Travancore. It is said that he had a house and a small church there, and that the heathens set fire to the house and reduced it to ashes, but they were very much surprised, when they saw him devoutly praying on his knees without being in the least affected by the flames. To mark this spot, a cross was put up to which miraculous powers were attributed. From the time of the construction of the church a lamp has been kept perpetually burning. Even Hindus go there, and make vows, and pour oil. Miracles are recorded to have taken place there, and on this account multitudes of devout Roman Catholic pilgrims from British India, Ceylon and Malacca attended the annual festivities at Kottar about December of every year.

The following account in that connection may be found interesting:—

" The Jesuit Fathers who had charge of the churches on
 Kottar Church. the coast were occupied from dawn,
 all through the day of the feast. Whilst
 they were employed in various ways, Martin administered the
 communion to good Christians. At high mass, having rejected
 the heathens from the church, one of the fathers mounted a
 pulpit placed at the church door, where he could be best heard
 by the multitudes within and without, and there pronounced
 the panegyric of the Saint, enlarging in particular upon the
 miracles he had done and still did among them. He related
 one that had happened only an hour previously:—A heathen



Interior view of Santa Cruz, British Cochinchina.

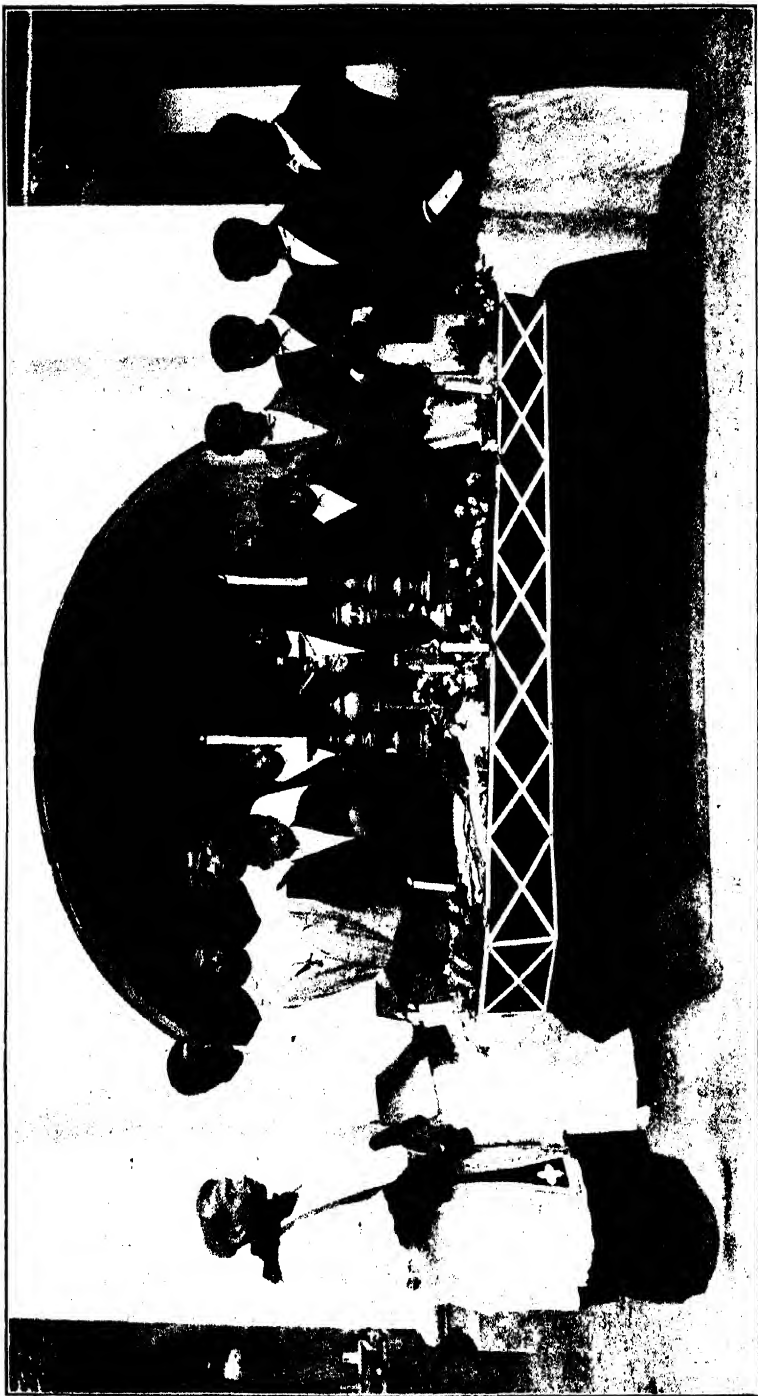
having a child affected in his eyes, and fearing that he would become blind applied to Xavier's image, and vowed 8 *fanams* to the church if he should recover. The child was soon healed, and the father coming forward to perform his vow presented the child to the Saint; yet grudging so high a fee for so speedy a cure, he only paid five of the *fanams* promised, and was going his way, but had hardly reached the door when by clearer light he perceived to his utter dismay that the child's eyes were worse than ever again. Feeling that the Saint was punishing him for his unfaithfulness to his vow, he returned, confessed his sin again anointed the eyes of the child with the miraculous oil, and all was well once more. The Jesuit preacher directed the Christians present to learn hence, that God's arm was not shortened, and these miracles were wrought to confirm them in their faith; he then exhorted the heathen who heard him to submit to that God who thus manifested His Almighty Power.

Lotteries seemed to have been in vogue here, and to have been a source of profit to the church at Kottar—as they are to Roman Catholic and other churches now-a-days in Cochin and Travancore.

“Some of the heathens (Hindus) were accustomed to unite in a body to the number of 500 or even 600 persons, in a kind of lottery, putting in one *fanam* (2*as*. 6*p.*) per mensem, and when the lottery was complete, the lots were drawn by a child from the urn in which they were deposited. In this way some, who before were very poor, are all at once placed in affluent circumstances. A heathen who had put in two lotteries came to Kottar and vowed 5 *fanams* to the Saint if successful in the first lottery. He published his vow to his companions, who were presently surprised to find him successful. He then returned to the Church, and vowed 19 *fanams* if the Saint granted him success in the second lottery. He had such strong confidence in what he had done that he told his friends, that it was no use of their hoping for the prize—the Saint would certainly help him. The excitement hereupon greatly increased, and they began to lay wagers on the issue. Presently to the wonder of all, he was again the winner. The Jesuit priests took occasion upon this to persuade the man who had won the prizes, to change his religion and to believe in the God, through whom he had been so greatly favoured, but he declined giving his consent thereto.”¹

The Catholics of the Latin rite are now governed by two bishops with the Dioceses at Cochin and Quilon respectively. According to the Convention of 23rd June, 1886, which His Holiness the Pope Leo XIII entered into with his most faithful Majesty Louis I, King of Portugal and the *Brief Post Initiam* of 1887, the ancient Diocese of Cochin was recognised, and along with Daman, Macad and Mylapore and Mosambique was made saffragon at Goa. There are 63 confraternities, 3 congregations, of the 3rd order of St. Francis of Assisi, one association of the sacred family, a conference of St. Vincent De Paul; a society of Jesus, Mary and Joseph for the relief of the souls, one confraternity of Misericordia and Catechumenate and one Mount of Piety. For administrative purposes the Diocese is divided into four divisions. About 15 churches in British Cochin form one division. The churches of this Diocese of Travancore are divided into the remaining 3 divisions. In Travancore, the first division contains Pallathodu, Euruvine, Tanghy and Attingal churches with their sub-divisions; the second division contains Alleppy, Vattel and Tanepolly Poonghavoo and Cattur churches with their sub-divisions; and the Quilon or the 3rd division contains Olicare and Mundacase Valliatory, Cariangolam Velly, Tritur and their numerous sub-divisions. The late Bishop, the Rt. Rev. Joam Gomez Ferreira D. D., ably administered the Diocese assisted by a Council formed by the Vicar General, the Very Rev. Fr. N. B. D'Crus, and Fr. Antonia de Padua and Fr. Vincent Neves Mongr. Antonio de Souza is the Secretary. The Very Rev. Fr. Videira is the Manager of the High School and Fr. S. M. De Souza is the Director of the Orphanage and Fr. Francis. De Souza is the Treasurer of the Bishopric. This was the state of affairs in the diocese of Cochin at the death of Bishop Ferreira.

It was formerly a part of the old Cochin Diocese and united Vicariate Apostolic of Malabar (Quilon Diocese. (Varapuzha) 28th April 1838. Its separation decreed and provisionally executed on the 12th of May 1845, and finally confirmed as a separate Vicariate Apostolic on the 15th of March 1853. It was erected as an episcopal see on the 1st September 1886. It included the southern part of the native State of Travancore, and British Territories of Thangasari and Anjingo. There are besides 132 Churches and Chapels



A funeral group of the Community of the Ezhunuttikka.

in Sub-stations and also 28 churches with ordinary residence of priests. The clerical establishment consists of European missionaries and native priests. The ancient church of Kottar founded by St. Francis Xavier and the church at Trivandrum, the Capital of Travancore, are under the Quilon Bishop. The Educational institutions of the Diocese are being steadily developed. The ecclesiastical seminary at Quilon contains 21 students. There are 10 English and 84 Vernacular schools containing about 3,000 boys and 700 girls. The nuns of the convents at Quilon, Tangacherry and Trivandrum are doing very good work. Attached to these convents, there are day schools and boarding schools which teach girls to a high standard, and show fair results in Government examinations obtaining thereby grant-in-aid. At Tangacherry, there is also a catechumenate for the newly converted. Besides the above schools there are 3 orphanages in connection with the Holy childhood with about 170 children. The vast establishment of the Orphanage at Mulagumood gives the instruction to the orphans in agriculture, masonry and carpentry and other useful industries including tile manufacturing. The good bishop was ably assisted by the late Vicar General, the Very Rev. Fr. Victor of St. Antony and at present by Pro-Chancellor, Fr. John Gonsalves, the Fiscal Advocate, Fr. Dominis of the Most Holy Trinity who is also a professor in the seminary and councillors Fr. Mary Victor of the Sacred Heart, and Fr. Antonius of the Most Holy Trinity and Fr. John Gonsalves.

The Catholic clergy especially in Travancore received stipends from the Government of Goa.

Support of the church. The Royal Treasury at Goa paid a substantial allowance of Rs. 750 to the Ecclesiastical Governor of Cochin, and 28 of Vicars on the coast of Travancore received 180 rupees per annum. This was found to be insufficient. In most of the coasting churches fishermen form the bulk of the Christian community, and they were taxed with what is called tithes i. e., one-tenth of the fish caught in every net and handed over to the churches and the sale proceeds realized. This was no burden to the fishermen. They contributed much to the church in this easy form, and this has become a caste custom with them and prevails to this day in all coastal villages. The trustees of the church take charge of the fish daily brought to them and effect the sale. Further, in times of great festivities Christian

make voluntary contributions to the church. A certain portion of cocoanuts in the garden, cocoanut oil for the church lamps, and similar garden produce are all freely given. In famous Churches like the Kottar Church, the vows of pilgrims and offerings bring in a handsome income. In inland villages a certain day of the week is fixed by the priest, and on that day only two or three fishermen go to the coasting villages to receive fish and this is sold. The income derived therefrom is given to the church. Wherever the custom of giving dowries to the bride prevails a certain portion is given to the Church. Stipends of the secular or grave fees also go to swell the funds of the church. The clergy were and are permitted to receive remuneration for masses, funerals, festivities and other ecclesiastical functions on the ground that they are not sacraments. The kind and mode of contribution differ in different churches, and the Christians are allowed to continue the usages observed in their respective villages from time immemorial. There is no fixed rule for the Bishops, and it is equally applicable to all the churches. The Clergy are not permitted to receive any remuneration for the administration of sacraments, and yet it is considered lawful for them to accept any offer, which the sponsors may make after the baptism or in case of the marriages of rich people, who give presents in appreciation of duties performed by the officers of the church.

From time immemorial the Rulers of Travancore have granted the Vicars of the Roman Church in the country, the privilege of being arbiters in matters of criminal and civil litigation among Christians under their control. Generally the Clergy exercised the discipline of the churches and punished Christians in whatever way they deemed proper. Further they often inflicted corporal punishment on erring members, and this practice continued till about the end of the 18th century. This was subsequently abolished. In spite of the abolition, stray cases often occurred in the country parishes, where the Vicars took the law in their own hands. "Once a pious condemned woman was tied to a tree, and the catechist flogged her, while the native priest stood conducting the punishment." In some cases punishment were restricted to mere deprivation of sacraments or to personal and local interdicts. In other cases the offenders were directed to do acts of penance or to perform



The fishing nets of the Anjuttikkar.

similar pious acts, and very often the evil-doers were fined and sometimes excommunicated. Happily this objectionable mode of corporal punishment has entirely disappeared. In matters of doctrine bishops still exercise careful and considerable supervision. The Clergy pay scrupulous attention to the caste prejudices, customs and usages of the Hindu castemen who have embraced the Roman Catholic faith. Western education and culture are however doing their work, and adequate results appear not to be far distant. In the supervision of the temporal affairs of the church strict discipline is exercised. For the proper administration of the church revenue and correct abuses, which are likely to spoil church property, strict rules and decrees are in force-

The members of the community of Seven Hundred and
 Occupation. Three Hundred were formerly trained for the militia, and they served as soldiers under the Portuguese and the Dutch. And after the decline of their power on the West coast, they became permanently settled and turned to other walks of life. In some of their families the members are proud to bear the titles such as Captain (*cappittan*) commandant (*commandante*), and others conferred on some of their ancestors. They generally inhabit the sea-coast and near the backwaters of Cochin and Travancore and their occupations are chiefly confined to places near their habitations. Agriculture and trade are the chief occupations of the vast majority of the community of the Seven Hundred. In the former are included the cultivation of paddy and coconut plantations, while others are engaged in the preparation of copra and in the coconut fibre industry. Poorer members work in the factories of Cochin, and get the daily wages of twelve annas to a rupee a day; while others are employed on monthly salaries. Poorer members serve as coolies. Some among them work as carpenters, blacksmiths and mechanics, and many on the sea-coast live by fishing. They are an industrious community somewhat backward in point of higher education. Some are employed in the Government service. During the days of the Company they acted as letter carriers.

The community of Five Hundred (*Anjuttikkar*) live mostly by fishing. Many were in the days of the Dutch and Portuguese employed as coolies on no pay. It was on account of the "protection granted to them against oppression by the

headmen, a system connived at by the Government." Their occupation at present is chiefly fishing on the sea. Their modes of fishing vary according to the seasons of the year, and include those employed in the deep sea and the sea-coast. In certain months of the year, boats leave for the deep sea fishing in the afternoon at about four o'clock. They remain out all night busy in their work, and return to the shore with their captures at seven o'clock next morning, when the buyers meet them as they land. In other months they set out at day break, and return at four o'clock in the afternoon and sell their cargo immediately after landing. During stormy weather no boats go out to sea.

Nets are generally made of cotton thread, and when large wall nets are used, they are generally the common property of several persons. The meshes are of three different sizes, and are used according to the varieties of fishes intended for capturing. One piece of netting is about five square yards, and this belongs to one individual. A large one consists of forty such pieces fastened together. These nets are employed for catching large fish and shoals of small ones. The large ropes are made of coir.

The mackerel net is generally a single wall-net about 100 feet long and 18 feet deep. It is floated by hollow cocoanut shells at the top, and weighted below with stones. It is said that when a shoal of mackerel is perceived, a heavy stone is fixed to one end of the net, and this is thrown into the sea. The boat to which the other end is attached is rowed quickly round the shoal. When shoals of fish approach the shore, the same kind of net nearly half a mile in length is used. One end is kept on shore while the other is carried round them. The first is thus enclosed and dragged to land. Two boats are required when round nets are used. In the centre of the net is a long funnel which is first thrown into the sea, and the two boats to each of which one end of the net is attached, are moved rapidly through the shoals. Cast nets are also employed from the shore by a number of fishermen who remain along the shore, either early morning or in the afternoon along the shore, at a distance of fifty to hundred yards apart. They keep a careful watch on the water, and when they see a fish rise very near the land, they rush down to throw their nets peculiar to these parts. They are called Chinese nets and are

in use along the banks of rivers and backwaters. They are nearly sixteen feet square, suspended by bamboos from each corner, and let down by buckets into the water and after few minutes drawn up again. A piece of string to which are attached portions of the white leaves of cocoonut trees, is tied at short intervals along the ebb side of the net, which effectually prevents fish from going that way. The mode of fishing is continued all through the monsoons except on stormy days, and this affords opportunity to ascertain the species and varieties that may be found in the rainy months, and also to render Cochin the best place for making observations on this subject. Fish thus caught are sold at nets. Fishing with a line is not always tried in the deep sea except for sharks, rays and other large fish. The hooks used for the purpose are two kinds, namely those of local manufacture, and those of English make, known as China hooks. The hook is fastened to a species of *Thumbu*, which is said to be derived from sea-weed, but more probably from one of the variety of palms. For large fish, a brass wire is attached to the hook and on one of these substances the lead for sinking the bait is placed. The lines are either hemp, cotton or fibre of Talipot palm (*Caryota Urens*) which is obtained by maceration. Though strong, these are apt to snap when dry. Fishing with a bait goes on during the day, during the monsoon months when work is at a stand still, and five or six persons may be seen standing on a jetty, busily engaged on the occupation. The *bagrus* tribe is then plentiful, and as it bites readily, large numbers are captured. On the death of a prince of Malabar, fishing is temporarily stopped, as days of mourning for three days.

A fish is an emblem of Vishnu in memory of his first incarnation. It was also the symbol of the Kings of Madura, and the Pandyan Kings had the figure of fish on their flags. This proves that they were Vishnavites. It is also found on Buddhist Seals. These Kings levied tribute from the rulers of Travancore, and many coins with the figure of fish on them were found in both the States.

The Topasses served as soldiers under the Portuguese and

The community of Three
Hundred or Topasses.

after the decline of that power turned to other walks of life. Their descendants at present follow various trades,

such as, bakers, cabinet makers, carpenters and shoe makers, in

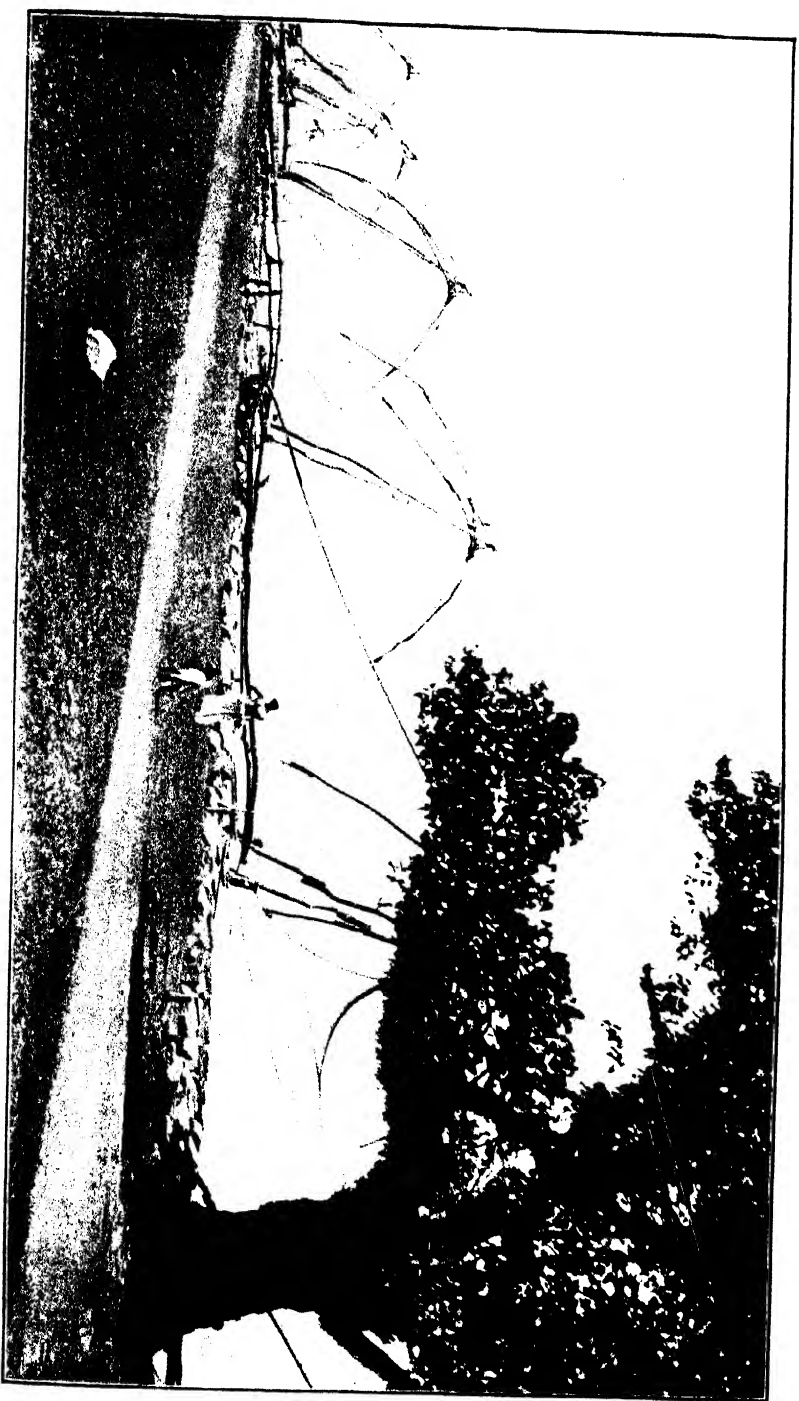
fact, any work which can furnish them with the necessaries of life. During the wars of the seventeenth and eighteenth centuries their ancestors were largely employed as letter carriers. In the rural parts in the interior as at Kadukutty, and other places they are agricultural labourers. Some are engaged in making rosaries, wax candles for the local Churches. Some are contractors in Cochin and other localities.

Regarding the members of this community in former times, Jacob Vischer says "They are idle as well as proud, and will seldom work as long as they have any money. Hence there are a few wealthy men among them. They are naturally fonder of the Portuguese than of the Dutch, though the former abandoned them shamefully to their mercy when the city changed hands. The unanimity of religion, the resemblance of names and the notion that they are sprung from the same stock make these poor creatures cling to their former masters; and I have no doubt that in the event of a war they would side with the Portuguese rather than with us, although they are at present under our protection, and are shielded by the Company against any pretensions on the part of the Heathen, who have no jurisdiction over them, for when they commit crimes, they must be delivered up to the company and punished according to our law." ¹

The Catholics of the Latin rites who are the members of the three communities are seen in all shades of complexion and partake much of the physical characteristics of their ancestors. The communities are mostly endogamous, and there is very little of fusion in these days. The males of the Seven Hundred and the Five Hundred wear a loin cloth like their original Hindu Ancestors, and they have been called *Mundukar* (those who wear *Mundus*—pieces of loin cloth four to five cubits in length and 2 and a half to 3 cubits in breadth). They wear another cloth to cover the upper parts of their bodies, some wear *rumals* as coverings for the heads, but many among them wear shirts, coats and caps. The poorer members among them manage with a loin cloth. They shave their heads clean and are very sparing in the wearing of ornaments. Men wear a small cross suspended from a ring attached to a thread passing round their necks.

Appearance, Dress and
Ornaments.

1. Vischer. Letters from Malabar, p. 99.



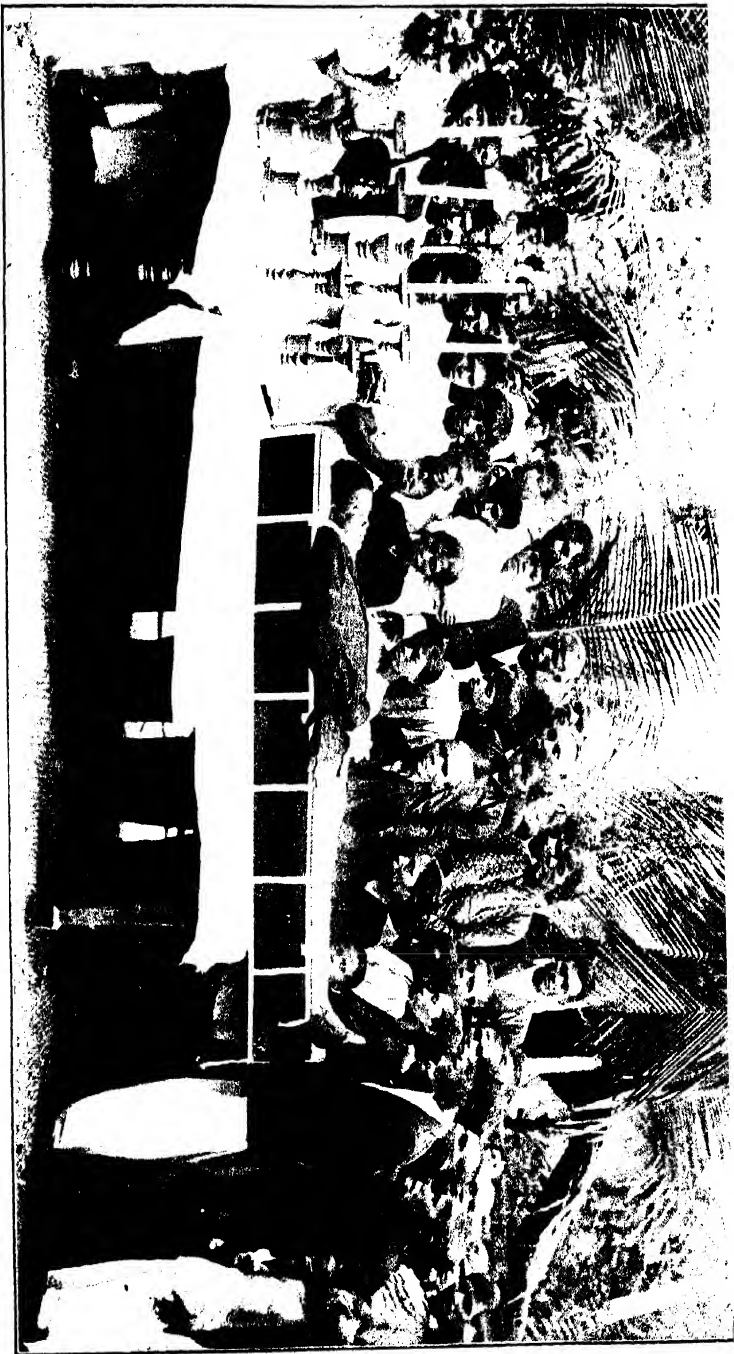
The old Chinese nets for fishing on the sea side.

The Topasses wear coats and trousers (*Kottum* and *Kalassum*) when they can afford. But the poorer members wear ordinary loin cloth and shirts. They crop their heads. In appearance they exhibit all shades of complexion, but very often betray the physical characteristics of their forefathers. Some physical degeneration is visible owing to the influence of environment, namely, bad housing, poor diet, and scanty dress.

The women of the first two communities are generally short in stature, and exhibit all shades of complexion. They partake much of the character of their ancestors. The loin dress of the women of the Seven Hundred consists of a white garment with or without a coloured boarder seven yards long, a yard or a yard and a half broad. The women of the Topasses are like the women of the Black Jews, possessing all the characteristics of their European ancestors. Many that have come under my observation, if decently dressed, can pass for Eurasian women. They wear a coloured loin cloth and a loose coat extending as far as the knees. The hair on the head is smoothened with cocoanut oil, and tied into a knot behind. They are very sparing in their ornaments owing perhaps to their indigency.

Conclusion. According to the conception of the followers of Christianity all are equal and devoid of any difference in social status. This fact is observed more in its violation than in its observance. It has already been said that the Catholics of the Latin rite belong to three communities, and all authorities agree, and popular opinion confirms the truth of the facts that they are the descendants of the converts by the early Portuguese missionaries. The members of the so called community of Seven Hundred declare that they are the descendants of the Syrian Christians who have adopted the Latin rite. So also do the community of the Five Hundred bring forward certain pretensions to call themselves the descendants of St. Thomas' Christians. These pretensions are resented by the members of the Syrian community throughout Malabar, Cochin and Travancore. Further, the members of the former call those of the latter low caste converts of the Mukkuva community. Keen controversies to establish the social superiority of the one over

the other went on some ten years ago. Many articles in support of their pretensions were published in the local newspapers. It is quite possible that some Syrian families may have adopted the Latin rite and their descendants might have mingled in more ways than one with the descendants of those of the original converts during the long lapse of time. But that is not enough to prove that they are the original descendants of the St. Thomas' Christians. The members of the community of Three Hundred do not put forth any ambitious claims. Well-to-do members pass for Eurasians, while the poor are like their other Christian brethren, and do not trouble themselves about their status.



A funeral group of Munnuttikkur.

APPENDIX A.

REGULATION V OF 1095.

A REGULATION TO PROVIDE FOR LEGALISING CIVIL MARRIAGES BETWEEN PERSONS PROFESSING CHRISTIANITY IN THE COCHIN STATE.

Passed by His Highness the Raja on the 4th day of Makaram 1095, corresponding to the 17th day of January 1920.

WHEREAS it is deemed desirable to make provision for legalising civil marriages between persons professing the Christian religion;
 Preamble.
 It is hereby enacted as follows.—

1. This Regulation may be cited as “The Cochin Christian Civil Marriage Regulation, V of 1095.”
 Short title.

2. It extends to the whole of the Cochin State, and shall come into force at once
 Local extent and commencement.

3. In this Regulation, unless there is something repugnant in the subject or context :—
 Interpretation clause.

The expression “Christian” means persons professing the Christian religion ;

“Minor” means a person who has not completed the age of 21 years, and who is not a widower or a widow.

CHAPTER I.

Solemnization of marriages by or in the presence of a Marriage Registrar.

4. A marriage between persons, one or both of whom is or are a Christian or Christians but neither of whom is a Christian British subject may be solemnized by or in the presence of a Marriage Registrar appointed under this Regulation.
 Persons by whom marriages may be solemnized.

5. The Diwan may appoint one or more Christians either by name or as holding any office for the time being, to be the Marriage Registrar or Marriage Registrars for any local area specified by notification in the Cochin Government Gazette.
 Marriage Registrars.

When there are more marriage Registrars than one in any specified area, the Diwan shall appoint one of them to be the Senior Marriage Registrar.

Senior Marriage Registrar.

When there is only one Marriage Registrar in any specified local area, and such Registrar is absent from such local area, or ill, or when his office is temporarily vacant, the Magistrate having jurisdiction over the local area shall act as, and be, Marriage Registrar thereof during such absence, illness or temporary vacancy.

Magistrate when to be Marriage Registrar.

CHAPTER II.

Time and place of solemnizing marriage.

6. Every marriage under this Regulation shall be solemnized between the hours of six in the morning and seven in the evening.

Time for solemnizing marriage.

7. When a marriage is intended to be solemnized by, or in the presence of, a Marriage Registrar, one of the parties to such marriage shall give notice in writing, in the form prescribed by the first schedule hereto annexed, or to the like effect, to any marriage Registrar of the local area within which the parties have dwelt;

Notice of intended marriage.

or, if the parties dwell in different local areas, shall give like notice to the Marriage Registrars of such local areas; and shall state therein—

- (a) the name and surname, and the profession or condition, of each of the parties intending marriage,
- (b) the dwelling-place of each of them,
- (c) the time during which each has dwelt therein, and
- (d) the place at which the marriage is to be solemnized:

Provided that, if either party has dwelt in the place stated in the notice for more than one month, it may be stated therein that he or she has dwelt there one month and upwards.

8. Every Marriage Registrar shall, on receiving any such notice, cause a copy thereof to be affixed in some conspicuous place in his office.

Procedure on receipt of notice.

When one of the parties intending marriage is a minor, every Marriage Registrar shall, within twenty-four hours after the receipt by him of the notice of such marriage, send, by post or otherwise, a copy of such notice to each of the other Marriage Registrars (if any) in the same local area, who shall likewise affix the copy in some conspicuous place in his own office.

Notice to be filed and copy entered in Marriage Notice Book.

9. The Marriage Registrar shall file all such notices and keep them with the records of his office;

and shall also forthwith enter a true copy of all such notices in a book to be furnished to him for that purpose by the Diwan, and to be called the 'Marriage Notice Book';

and the Marriage Notice Book shall be open at all reasonable times, without fee, to all persons desirous of inspecting the same:

10. If the party by whom the notice was given requests the Marriage Registrar to issue the certificate next hereinafter mentioned, and if one of the parties intending marriage has made oath as hereinafter required, the Marriage Registrar shall issue under his hand a certificate of such notice having been given and of such oath having been made:

Certificate of notice given and oath made.

Provided—

(1) that no lawful impediment be shown to his satisfaction why such certificate should not issue;

Proviso.

(2) that the issue of such certificate has not been forbidden, in manner hereinafter mentioned, by any person authorised in that behalf by this Regulation;

(3) that four days after the receipt of the notice have expired; and further,

(4) that where, by such oath, it appears that one of the parties intending marriage is a minor fourteen days after the entry of such notice have expired.

11. The certificate mentioned in section 10 shall not be issued by any Marriage Registrar, until one of the parties intending marriage appears personally before such Marriage Registrar, and makes oath---

Oath before issue of certificate.

(a) that he or she believes that there is not any impediment of kindred or affinity, or other lawful hindrance, to the said marriage, and

(b) that both the parties have, or (where they have dwelt in the jurisdiction of different Marriage Registrars) that the party making such oath has had their, his or her usual place of abode within the jurisdiction of such Marriage Registrar,

and, where either or each of the parties is a minor,

(c) that the consent or consents to such marriage required by law has or have been obtained thereto, or that there is no person resident in the Cochin State authorised to give such consent, as the case may be.

12. When one of the parties intending marriage is a minor, and the parties are desirous of being married in less than fourteen days after the entry of such notice as aforesaid, they may apply by petition to a Judge of the Chief Court, for an order upon the Marriage Registrar to whom the notice of marriage has been given directing him to issue his certificate before the expiration of the said fourteen days required by section 10.

And, on sufficient cause being shown, the said Judge may, in his discretion, make an order upon such Marriage Registrar, directing him to issue his certificate at any time to be mentioned in the said order before the expiration of the fourteen days so required, and the said Marriage Registrar, on receipt of the said order, shall issue his certificate in accordance therewith.

13. The father, if living, of any minor, or, if the father be dead, the guardian of the person of such minor, and, in case there be no such guardian, then the mother of such minor, may give consent to the minor's marriage, and such consent is hereby required for the same marriage, unless no person authorised to give such consent be resident in the Cochin State, and

any person whose consent to such marriage would be required thereunder may enter a protest against the issue of the Marriage Registrar's certificate, by writing at any time before the issue of such certificate, the word 'forbidden' opposite to the entry of the notice of such intended marriage in the Marriage Notice Book, and by subscribing thereto his or her name and place of abode, and his or her position with respect to either of the parties, by reason of which he or she is so authorised.

When such protest has been entered, no certificate shall issue until the Marriage Registrar has examined into the matter of the protest and is satisfied that it ought not to obstruct the issue of the certificate for the said marriage, or until the protest be withdrawn by the person who entered it.

14. If any person whose consent is necessary to any marriage is of unsound mind, or if any such person (other than the father) without just cause withholds his consent to the marriage the parties intending marriage may apply by petition to a Judge of the Chief Court:

and the said Judge of the Chief Court may examine the allegations of the petition in a summary way;

Procedure on petition.

and, if upon examination such marriage appears proper, such Judge of the Chief Court shall declare the marriage to be a proper marriage.

Such declaration shall be as effectual as if the person whose consent was needed had consented to the marriage:

and, if he has forbidden the issue of the Marriage Registrar's certificate, such certificate shall be issued and the like proceedings may be had under the above-said provisions in relation to the marriage as if the issue of such certificate had not been forbidden.

15. Whenever a Marriage Registrar refuses to issue a certificate, either of the parties intending marriage may apply by petition to a Judge of the Chief Court.

Petition when Marriage Registrar refuses certificate.

The said Judge of the Chief Court may examine the allegations of the petition in a summary way, and shall decide thereon.

Procedure on petition.

The decision of such Judge of the Chief Court shall be final and the Marriage Registrar to whom the application for the issue of a certificate was originally made shall proceed in accordance therewith.

16. Whenever a Marriage Registrar, acting under the provisions of section 13, is not satisfied that the person forbidding the issue of the certificate is authorised by law so to do the said Marriage Registrar shall apply by petition to a Judge of the Chief Court.

Petition when Registrar doubts authority of person forbidding.

The said petition shall state all the circumstances of the case, and pray for the order and direction of the court concerning the same, and the said Judge of the Chief Court shall examine into the allegations of the petition and the circumstances of the case,

Procedure on petition.

and if, upon such examination, it appears that the person forbidding the issue of such certificate is not authorised by law so to do, such Judge of the Chief Court shall declare that the person forbidding the issue of such certificate is not authorised as aforesaid:

and thereupon such certificate shall be issued, and the like proceedings may be had in relation to such marriage, as if the issue had not been forbidden.

17. Every person entering a protest with the Marriage Registrar, against the issue of any certificate, on grounds which such marriage Registrar under section 13 or a Judge of the Chief Court under section 14 or 15, declares to be frivolous and such as ought not to obstruct the issue of the certificate shall be liable for the costs of all proceedings in relation thereto and for damages to be recovered by suit by the person against whose marriage such protest was entered.

18. The certificate to be issued by the Marriage Registrar under the provisions of section 10 shall be in the form contained in the second schedule to this Regulation annexed or to the like effect, and the Diwan shall furnish to every Marriage Registrar a sufficient number of forms of certificate.

19. After the issue of the certificate of the Marriage Registrar,
Solemnization of marriage after issue of certificate.

or, where notice is required to be given under this Regulation to the Marriage Registrars for different local areas after the issue of the certificates of the Marriage Registrars of such local areas.

marriage may, if there be no lawful impediment to the marriage of the parties described in such certificate, or certificates, be solemnized between them, according to such form and ceremony as they think fit to adopt.

But every such marriage shall be solemnized in the presence of some Marriage Registrar (to whom shall be delivered such certificate or certificates as aforesaid), and of two or more credible witnesses besides the Marriage Registrar.

And in some part of the ceremony each of the parties shall declare as follows, or to the like effect:—

“I do solemnly declare that I know not of any lawful impediment why I, A. B., may not be joined in matrimony to C. D.”

And each of the parties shall say to the other as follows or to the like effect:—“I call upon these persons here present to witness that I, A. B., do take thee, C. D., to be my lawful wedded wife (or husband).”

20. Whenever a marriage is not solemnized within two months after the copy of the notice has been entered by the Marriage Registrar as required by section 9, the notice and the certificate, if any, issued thereupon,
When marriage not had within two months after notice new notice required.

and all other proceedings thereupon, shall be void ;

and no person shall proceed to solemnize the marriage, nor shall any Marriage Registrar enter the same, until new notice has been given, and entry made, and certificate thereof given, at the time and in the manner aforesaid.

21. A Marriage Registrar before whom any marriage is solemnized may ask of the persons to be married the several particulars required to be registered touching such marriage.

Marriage Registrar may ask for particulars to be registered.

22. After the solemnization of any marriage, the Marriage Registrar present at such solemnization shall forthwith register the marriage in duplicate, that is to say, in a marriage-register-book, according to the form of the 3rd schedule thereto annexed, and also in a certificate attached to the marriage-register-book as a counter foil.

Registration of marriages solemnized.

The entry of such marriage in both the certificate and the marriage-register-book shall be signed by the person by or before whom the marriage has been solemnized if there be any such person, and by the Marriage Registrar present at such marriage, whether or not it is solemnized by him, and also by the parties married, and attested by two credible witnesses other than the Marriage Registrar and person solemnizing the marriage.

Every such entry shall be made in order from the beginning to the end of the book, and the number of the certificate shall correspond with that of the entry in the marriage-register-book.

23. The Marriage Registrar shall, before solemnizing a marriage, ascertain and satisfy himself that the parties to the proposed marriage understand the true effect and import of the notice and the declarations made at such marriage.

Registrar to satisfy himself that parties understand the purport and effect of notice and declaration made.

CHAPTER III.

Penalties.

24. Whoever, for the purpose of procuring a marriage intentionally makes a false statement on oath or a false declaration or, where a notice or certificate is required by this Regulation, signs a false notice or certificate,

False notice or certificate for procuring marriage.

shall be deemed to have committed the offence punishable under section 179 of the Cochin Penal Code with imprisonment of either description for a term which may extend to three years and at the discretion of the court with fine.

25. Whoever forbids the issue, by a Marriage Registrar, of a certificate by falsely representing himself to be a person whose consent to the marriage is required by law knowing or believing such representation to be false or not having reason to believe it to be true, shall be deemed guilty of the offence described in section 191 of the Cochin Penal Code.

26. A Marriage Registrar under this Regulation, who commits any of the following offences—

(1) knowingly and willingly issues any certificate for marriage or solemnizes any marriage without publishing the notice of such marriage as directed by this Regulation:

Issuing certificate, or marrying without publication of notice.

(2) after the expiration of two months after the copy of the notice has been entered as required by section 9 in respect of any marriage, solemnizes such marriage;

Marrying after expiry of notice.

(3) solemnizes, without any order of a competent court authorising him to do so, any marriage when one of the parties is a minor before the expiration of fourteen days after the receipt of the notice of such marriage or without sending, by the post or otherwise a copy of such notice to the Senior Marriage Registrar of the local area if there be more Marriage Registrars of the local area than one, and if he himself be not the Senior Marriage Registrar;

Solemnizing marriage with minor within fourteen days without authority of court, or without sending copy of notice.

(4) issues any certificate the issue of which has been prohibited, as in this Regulation provided by any person authorised to prohibit the issue thereof;

Issuing certificate against authorised prohibition.

shall be punished with imprisonment for a term which may extend to five years, and shall also be liable to fine.

27. Any Marriage Registrar knowingly and wilfully issuing any certificate for marriage after the expiration of two months after the notice has been entered by him as aforesaid,

Issuing certificate after expiry of notice or in case of minor within fourteen days after notice, or against authorised prohibition.

or knowingly and wilfully issuing, without the order of a competent court authorising him so to do, any certificate for marriage, where one of the parties intending marriage is a minor, before the expiration of fourteen days after the entry of such notice, or any certificate the issue of which has been forbidden as aforesaid by any person authorised in this behalf

shall be deemed to have committed an offence under section 152 of the Cochin Penal Code.

28. (1) Whoever, not being authorised to grant a certificate of marriage under this Regulation, grants such certificate intending thereby to make it appear that he is so authorised, shall be punished with imprisonment for a term which may extend to five years, and shall also be liable to fine.

Unauthorised person granting certificate pretending to be authorised.

(2) Whoever, being bound to perform the duties imposed on him under the provisions of this Regulation, without just cause refuses, or wilfully neglects or omits, to perform any of the duties so imposed on him, shall be punished with fine which may extend to one hundred rupees.

29. Whoever, by himself or another, wilfully destroys or injures any register-book or the counterfoil certificates thereof, or any authenticated extract therefrom,

Destroying or falsifying register books.

or falsely makes or counterfeits any part of such register book or counterfoil certificates,

or wilfully inserts any false entry in any such register-book or counterfoil certificate, or authenticated extract,

shall be punished with imprisonment for a term which may extend to seven years, and shall also be liable to fine.

30. The prosecution for every offence punishable under this Regulation shall be commenced within two years after the offence is committed.

Limitation of prosecution under Regulation.

CHAPTER IV.

Miscellaneous.

31. No marriage solemnized under the provisions of this Regulation shall be void merely on account of any irregularity in respect of any of the following matters, namely:—

What matters need not be proved in respect of marriage in accordance with Regulation.

- (1) any statement made in regard to the dwelling of the persons married, or to the consent of any person whose consent to such marriage is required by law;
- (2) the notice of the marriage;
- (3) the certificate or translation thereof;

- (4) the time and place at which the marriage has been solemnized :
- (5) the registration of the marriage.

32. Every person charged with the duty of registering any marriage who discovers any error in the form or substance of any such entry, may, within one month next after the discovery of such error, in the presence of the persons married, or, in case of their death or absence, in the presence of two other credible witnesses, correct the error, by entry in the margin, without any alteration of the original entry, and shall sign the marginal entry, and add thereto the date of such correction, and such person shall make the like marginal entry in the certificate thereof.

And every entry made under this section shall be attested by the witnesses in whose presence it was made.

33. Every person solemnizing a marriage under this Regulation shall, on payment of the proper fees, at all reasonable times, allow searches to be made in such register, or for such certificate, or duplicate, or copies, and give a copy under his hand of any entry in the same.

34. Every certified copy, purporting to be signed by the person entrusted under this Regulation with the custody of any marriage-register or certificate, or duplicate, required to be kept or delivered under this Regulation, of any entry of a marriage in such register, or of any such certificate or duplicate, shall be received as evidence of the marriage purporting to be so entered, or of the facts purporting to be so certified therein, without further proof of such register or certificate or duplicate, or of any entry therein, respectively, or of such copy.

35. Fees shall be chargeable under this Regulation for—
receiving and publishing notices of marriages ;
issuing certificates for marriages by Marriage Registrars and registering marriages by the same ;
entering protest against, or prohibitions of, the issue of certificates for marriage by the said Registrars ;
searching register-books or certificates, or duplicates or copies thereof ;
giving copies of entries in the same under section 33.

The Government shall fix the amount of such fees respectively,

and may from time to time vary or remit them either generally or in special cases, as to it may seem fit.

36. The Diwan may make rules in regard to the disposal of fees mentioned in section 35, the supply of register-books, and the preparation and submission of returns of marriages solemnized under this Regulation.

Power to make rules.

37. Nothing in this Regulation shall be deemed to validate any marriage which the personal law applicable to either of the parties forbids him or her to enter into.

Non-validation of marriages within prohibited degrees.

Repeal.

38. Regulation 1 of 1066 is hereby repealed.

SCHEDULE I.

(See section 7).

Notice of marriage.

To

Registrar of

I hereby give you notice that a marriage is intended to be had, within three calendar months from the date thereof, between me and the other party herein named and described (that is to say):—

| Names | Condition | Rank or profession | Age | Dwelling place | Length of residence | Church, chapel or place of worship in which the marriages to be solemnized | Local area in which the other party resides, when the parties dwell in different local areas |
|---------------------|-----------------|--------------------|--------------------|----------------------------|--------------------------|--|--|
| <i>James Smith</i> | <i>Widower</i> | <i>Carpenter</i> | <i>Of full age</i> | <i>Clive Street</i> | <i>23 days</i> | <i>Five Church of Scotland Church, Calcutta</i> | |
| <i>Martha Green</i> | <i>Spinster</i> | <i>...</i> | <i>Minor</i> | <i>20, Hastings Street</i> | <i>More than a month</i> | | |

Witness my hand this

day of

(Signed) James Smith.

(The italics in this schedule are to be filled up, as the case may be, and the blank division thereof is only to be filled up when one of the parties lives in another local area).

SCHEDULE II.

(See section 18).

Certificate of Receipt of Notice.

do hereby certify that, on the _____ day
of _____, notice was duly entered in my Marriage Notice Book of the
marriage intended between the parties therein named and described, delivered
under the hand of _____ one of the parties (that is to say):—

| Names | Condition | Rank or profession | | Dwelling place | Length of residence | Church, chapel or place of worship in which the marriage is to be solemnized | Local area in which the other party resides, when the parties dwell in different local areas |
|---------------------|-----------------|--------------------|--------------------|----------------------------|--------------------------|--|--|
| <i>James Smith</i> | <i>Widower</i> | <i>Carpenter</i> | <i>Of full age</i> | <i>16, Clive Street</i> | <i>23 days</i> | <i>Free Church of Scotland Church, Calcutta</i> | |
| <i>Martha Green</i> | <i>Spinster</i> | <i>...</i> | <i>Minor</i> | <i>20, Hastings Street</i> | <i>More than a month</i> | | |

and that the oath required by section 11 of the Cochin Christian Civil Marriage Regulation V of 1095, has been duly made by the said (*James Smith*).

Date of notice entered

Date of certificate given

Witness my hand, this

day of

(Signed)

This certificate will be void unless the marriage is solemnized on or before
the _____ day of _____

(The italics in the schedule are to be filled up as the case may be and the blank division thereof is only to be filled up when one of the parties lives in another local area).

SCHEDULE III.

(See section 22).

Marriage Register-Book.

| Number | When married | | | Names of parties | | Age | Condition | Rank or profession | Residence at the time of marriage | Father's name and surname |
|--------|--------------|-------|------|------------------|---------|----------|-----------|--------------------|-----------------------------------|------------------------------|
| | | | | Christian name | Surname | | | | | |
| | Day | Month | Year | James | White | 26 years | Widower | | | |
| | | | | Martha | Duncan | 17 years | Spinster | Carpenter | | William White John Duncan |

Married in the
 This marriage was solemnized between us { James White } in the presence of us { John Smith }
 { Martha Duncan } { John Green }

Certificate of Marriage

| Number | When married | | | Names of parties | | Age | Condition | Rank or profession | Residence at the time of marriage | Father's name and surname |
|--------|--------------|-------|------|------------------|---------|----------|-----------|--------------------|-----------------------------------|------------------------------|
| | | | | Christian name | Surname | | | | | |
| | Day | Month | Year | James | White | 26 years | Widower | | | |
| | | | | Martha | Duncan | 17 years | Spinster | Carpenter | | William White John Duncan |

Married in the
 This marriage was solemnized between us { James White } in the presence of us { John Smith }
 { Martha Duncan } { John Green }

APPENDIX B.

REGULATION VI OF 1097.

THE COCHIN CHRISTIAN SUCCESSION REGULATION.
*Passed by His Highness the Maharaja of Cochin on
 the 20th day of Vrischigam 1097 corresponding to
 the 5th day of December 1921.*

Whereas it is expedient to amend and define the rules
 of law applicable to intestate succession
 among Christians in the Cochin State:
 It is hereby enacted as follows:--

PART I.

PRELIMINARY.

1. This Regulation may be cited as the "Cochin Christian Succession Regulation VI of 1097" and it shall come into force on the first of Dhanu 1097.

Short title and commencement.

Regulation to constitute law of Cochin in cases of intestate succession.

2. (1) Except as provided by this Regulation or by any other law for the time being in force, the rules herein contained shall constitute the law of Cochin applicable to all cases of intestate succession among Christians.

(2) Nothing herein contained shall be deemed to affect succession to the property of--

Saving clause.

(a) members of the European, Anglo-Indian and Parangi communities,

(b) the Tamil Christians of Chittur Taluk, who follow the Hindu law, or

(c) any intestacy occurring before the date on which this Regulation comes into force.

3. In this Regulation, unless there be something repugnant in the subject or context,

Interpretation clause.

"Sthreedhanom" means any property given to a woman, or in trust for her to her husband, his parent, or guardian, in connection with her marriage, and in fulfilment of a term of the marriage treaty in that behalf.

"Sthreedhanom".

“Son”, “Daughter” or any word which expresses relationship, denotes only a legitimate relative.

Words expressing relationship denote only legitimate relatives.

When owing to any physical defect or deformity it is not possible to ascertain the sex of any of the heirs of an intestate, such heir shall for the purposes of this Regulation, be regarded as a female.

4. Succession to immoveable property situated in Cochin and belonging to a Christian, is regulated by this Regulation wherever he may have had his domicile at the time of his death.

Law regulating succession to a deceased person's immoveable and moveable property respectively.

Succession to the moveable property of a deceased Christian is regulated by the law of the country in which he had his domicile at the time of his death.

5. If a Christian dies leaving moveable property in Cochin in the absence of proof of any domicile elsewhere, succession to the property is regulated by this Regulation.

Succession to moveable property in Cochin in the absence of proof of domicile.

6. Kindred or consanguinity is the connection or relation of persons descended from the same stock or common ancestor.

Kindred or consanguinity.

Lineal consanguinity is that which subsists between two persons, one of whom is descended in a direct line from the other, as between a man and his father, grandfather and great-grandfather and so upwards in the direct ascending line; or between a man, his son, grandson, great-grandson, and so downwards in the direct descending line.

Lineal consanguinity.

Every generation constitutes a degree, either ascending or descending.

A man's father is related to him in the first degree, and so likewise is his son; his grandfather and grandson in the second degree; his great-grandfather and great-grandson in the third.

Collateral consanguinity is that which subsists between two persons who are descended from the same stock or ancestor, but neither of whom is descended in a direct line from the other.

Collateral consanguinity.

For the purpose of ascertaining in what degree of kindred any collateral relative stands to a person deceased, it is proper to reckon upwards from the person deceased to the common stock, and then downwards to the collateral relative, allowing a degree for each person, both ascending and descending.

7. For the purpose of succession, there is no distinction between those who were actually born in the lifetime of a person deceased and those who at the date of his death were only conceived in the womb, but have been subsequently born alive.

No distinction between those born and those conceived in lifetime of the deceased.

8. For the purpose of succession, there is no distinction between self-acquired property and ancestral property or between the property of a male and that of a female.

Property held to be similar.

PART II.

OF INTESTACY.

9. A man is considered to die intestate in respect of all property of which he has not made a testamentary disposition which is capable of taking effect.

As to what property deceased considered to have died intestate.

Illustrations.

(a) A has left no will. He has died intestate in respect of the whole of his property.

(b) A has left a will, whereby he has appointed B his executor; but the will contains no other provisions. A has died intestate in respect of the distribution of his property.

(c) A has bequeathed his whole property for an illegal purpose. A has died intestate in respect of the distribution of his property.

(d) A has bequeathed 1,000 rupees to B, and 1,000 rupees to the eldest son of C and has made no other bequest; and has died leaving the sum of 2,000 rupees and no other property. C died before A without having ever had a son. A has died intestate in respect of the distribution of 1,000 rupees.

10. Such property devolves upon the wife or husband or upon those who are of the kindred of the deceased, in the order and according to the rules herein prescribed.

Devolution of such property.

11. Where the intestate has left a widow if he has also left a son, or lineal descendant of a son, a share equal to two-thirds of that of a son shall belong to her.

Where widow and son or lineal descendant of son are left.

12. Where the intestate has left a widow, if he has also left lineal descendants but no son or a lineal descendant of a son, a share equal to that of a daughter shall belong to her.
- Where widow and daughter or daughter's lineal descendants are left.
13. If the intestate has left no lineal descendants but has left his father or mother, or paternal grandfather or any lineal descendants of his father or paternal grandfather, one-half of his property shall belong to his widow.
- Where no lineal descendants are left, widow's share.
14. If he has left none of the kindred referred to in sections 12 and 13, the whole of his property shall belong to his widow.
- When widow gets entire property.
15. The husband surviving his wife has the same rights in respect of her property if she die intestate, as the widow has in respect of her husband's property if he die intestate.
- Widower's rights same as widow's.
16. Where the intestate has left no widow, his property shall go to his lineal descendants or to those who are of kindred to him, not being lineal descendants, according to the rules herein contained; and if he has left none who is of kindred to him, it shall go to the Sirkar,

PART III.

OF THE DISTRIBUTION OF AN INTESTATE'S PROPERTY.

(a) *Where he has left lineal descendants.*

17. The rules for the distribution of the intestate's property (after deducting the widow's share if he has left a widow) among his lineal descendants are as follow:—
- Rules of distribution.
18. Every lineal descendant of the intestate who survives him, excludes, from the inheritance, his own descendants.
- Rule of exclusion.
19. If the intestate has left surviving him only one lineal descendant not excluded by the operation of the preceding section, the property shall belong to him.
- Where only one lineal descendant.
20. If the intestate has left more than one such lineal descendant, they shall divide the inheritance as follows:—
- Where more than one lineal descendant.

(a) If all of them are the sons of the intestate, or if all of them are his daughters, equally;

(b) If some of them are his sons and the others are his daughters, each daughter shall take one-third of the share of a son.

(c) If some or all of them are related to him more remotely than in the first degree, the property shall be divided into such a number of shares as shall correspond with the number of his children who either survived the intestate or died before the intestate leaving lineal descendants surviving the intestate; the shares so allotted shall bear the same ratio to each other as if such children had all survived the intestate; the children of the intestate, if any, who survived him shall take the shares so allotted to them; the share of each of the remaining children shall be divided among his or her lineal descendants *per stirpes* and in such manner that the share allotted to a female who either survived the intestate or died before him leaving lineal descendants surviving him, shall be equal to that of each of such her sisters and one-third of each of such her brothers and the share allotted to a male, who either survived the intestate or died before the intestate leaving lineal descendants surviving the intestate shall be equal to that of each of such his brothers, as either survived the intestate or died before the intestate, leaving lineal descendants surviving the intestate.

Illustration to (c)

A has three children, John, Jacob and Joanna. John has two sons Jacob has two daughters and Joanna has three children, Mathew, Mary and Martha, of whom Mathew has two children, Thomas and Teresa. Jacob, Joanna and Mathew predecease A. The property of A shall be divided as follows:— $\frac{3}{7}$ to John; John's children are excluded; $\frac{1}{2}$ of $\frac{3}{7}$ to each of the daughters of Jacob; $\frac{1}{5}$ of $\frac{1}{7}$ to Mary; $\frac{1}{5}$ of $\frac{1}{7}$ to Martha; $\frac{3}{4}$ of $\frac{3}{5}$ of $\frac{1}{7}$ to Thomas; and $\frac{1}{4}$ of $\frac{3}{5}$ of $\frac{1}{7}$ to Teresa.

21. (a) For the purpose of determining the share of a woman or her lineal descendants, as the case may be, at the intestacy of her father, mother, paternal grandfather, or paternal grandmother when a sthreedhanom had been given or contracted to be given, to or in trust for, her by any of her said ascendants whomsoever, the amount of her sthreedhanom, or its value at the date of the intestacy, if it was not money, shall be brought into hotchpot.

Proviso 1. Nothing in this section shall be construed to make a woman or her lineal descendant liable to refund any portion of her sthreedhanom or its value.

Proviso 2. When the sthreedhanom of a woman has been once brought into hotchpot, and a share given or become due

as provided in this section, it shall not be brought into hotch-pot again at any subsequent intestacy.

(b) The sthreedhanom which an intestate contracted to give shall be a charge on his estate.
 Sthreedhanom a charge on estate.

22. Notwithstanding anything in the foregoing provisions of this Regulation, when a sthreedhanom has been given or contracted to be given by the father, mother, paternal grandfather or paternal grandmother, of a woman, to or in trust for, her, neither the said woman nor any lineal descendant of hers as such, shall be entitled to a distributive share in the property of any of them dying intestate, if (1) a brother of the said woman, being a lineal descendant of the intestate, or (2) the lineal descendant of such a brother, survive the intestate.

23. Notwithstanding proof that a Passarom was paid to the church on the occasion of a marriage, it is a question of fact,
 Passarom, no necessary presumption from.

(a) whether any sthreedhanom was given or contracted to be given, and

(b) whether the amount fixed for calculating the Passarom as its sub-multiple is the amount of the sthreedhanom given or contracted to be given.

(b) *Where the intestate has left no lineal descendants.*

24. Where the intestate has left no lineal descendants, the rules for the distribution of his property (after deducting the widow's share, if he has left a widow) are as follow:—
 Where no lineal descendants are left.

25. If the intestate's father is living he shall succeed to the property.
 Father's right.

26. If the intestate's father is dead, but the intestate's mother is living and there are also brothers of the intestate by the same father who either survive him or having predeceased him, have left lineal descendants surviving him, a share equal to that of such a brother shall belong to the mother.
 Mother, when there are brothers or descendants of brothers.

27. If the intestate's father is dead, but the intestate's mother is living and there are no kindred of the class mentioned in the preceding section, but there are sisters of the intestate by the same father, who
 Mother, when there are sisters or their descendants.

survive the intestate or having predeceased him, have left lineal descendants surviving the intestate, a share equal to that of such a sister shall belong to the mother.

28. When the intestate's mother is living and he has left none of the other kindred referred to in sections 25 to 27, but his paternal grandfather or the lineal descendants of his paternal grandfather is or are living, one-half of his property shall belong to his mother.

29. When the intestate's mother is living and he has left none of the other kindred mentioned in sections 25 to 28, the property shall belong to his mother.

30. The rules of succession stated hereunder in sections 31 to 34 are subject to the provisions of sections 26 to 29.

31. If the intestate's father is dead, the property shall be inherited by the lineal descendants of the father in the same manner as it would if the father survived him and died intestate immediately after, leaving no widow.

32. If the intestate's father is dead, and there are no lineal descendants of the father, the property shall go to the paternal grandfather of the intestate.

33. If the intestate's paternal grandfather is dead, the property shall be inherited by the lineal descendants of the paternal grandfather in the same manner as if the paternal grandfather survived the intestate and died intestate immediately after, leaving no widow.

34. If the paternal grandfather is dead, and there are no lineal descendants of the paternal grandfather surviving the intestate, the property shall belong to the paternal grandmother.

35. Where the intestate has left no widow nor any kindred capable of inheriting under the preceding rules, his property shall be divided equally among those of his relatives who are in the nearest degree of kindred to him.

36. Notwithstanding anything herein contained to the contrary, illegitimate children and their lineal descendants are entitled to

inherit the property of their mother, subject to the share which devolves on her husband, if any, as if they were legitimate, when she has left surviving her no legitimate child or lineal descendant of a legitimate child.

SIGN MANUAL.

APPENDIX C.

SONGS SUNG ON MARRIAGE FESTIVITIES.

THE following songs in Malayalam are, with the kind permission of Mr. P. U. Luke, the publisher, copied from the "Ancient Songs of Malabar". My thanks are due to him. These songs, sung on occasions of marriage in ancient times by the Syrian Christians of Malabar are now current only among the Thekkambhagakkar (Southists) of Travancore. They throw much light on the various interesting customs connected with marriage as also the mirth and jollity enjoyed by the parties of the bride and bridegroom during the days of marriage. The substance of each song is given in the following pages:—

ANCIENT SONGS.

Songs of Women.

വരാതന വാട്ടുകർ.

പെണ്ണാട്ടുകർ.

I. മാത്തൊമ്മാൻ I—2

മാത്തൊമ്മാൻ നന്മയാലൊന്നു തുടങ്ങുന്നു
 നന്നായ്ക്കേണമെയിന്നു
 ഉത്തമനായ മിശിഹ തിരുവുള്ളം
 ഉണ്ടെന്നെയടുത്തു കഴവണം
 കാന്തിശനായ നെടുമുടി വന്നിട്ടു
 കർപ്പൂരപ്പുന്തലകമെ
 കൈകൂപ്പിനെന്നു ഞാൻ പൊറുവളുത്തൊരു
 കന്നിമകളെത്താൻ നിന്നെ
 തോളും തുടയ്ക്കും മുഖവും മണിമാറ്റം
 യോഗത്താലേ പരിശുദ്ധ
 എന്റെ മകളെ പരമേശ്വരി വെണ്ണാട്ടും
 എന്മനസ്സോ പതറുന്നു
 നെല്ലുമാനിക്കും പരമേശ്വരി വെണ്ണാറെ
 എന്മനസ്സോ തെളിയുന്നു
 ചേമ്പകപ്പുവിൻ നിറം ചൊല്ലാം പെണ്ണിന്നു
 ചെമ്പെയടർ പൊറ പെണ്ണു
 പെണ്ണിനെ കണ്ടുവരല്ലാം ചൊല്ലുന്നു
 ഉലകിചിവർക്കൊത്തൊരില്ല
 നല്ലൊരുനേരം മണക്കോലം പുകാരെ
 നന്നായ്ക്കുവണമിതെന്നു
 കാരണമായവരല്ലൊരു കൂടിട്ടു
 നന്മവരുത്തിത്തരണം
 ആലഹനായനും അൻപൻ മിശിഹായും
 കൂടെത്തുണിപ്പൂ ഇവർക്കു

I. *About Mar Thoma*.—By the blessing of Mar Thoma the (ceremony) is begun. May it be well performed. May the Noble Lord Jesus come and attend it. May the Holy Lord enter the tastefully decorated pandal. With folded hands I make a vow. (Looking at his daughter) He, the bride's father says :—“I begot thee (a virgin) with body well and handsomely developed; and my mind is disturbed (till you are married). Thou hast the blessings of the elders. With rice and water placed before thee, my mind is at ease. The colour of the girl is as golden yellow as that of the champaka flower (*Mangolia champaka*). People who have seen her, speak well of her, and there is none to match her in appearance. As she entered the pandal neatly dressed and well adorned, the elders assembled there blessed her “May the Lord and Loving Jesus bless and help them”.

II. മയിലാഞ്ചിപ്പാട്ടു. P. 2.

മാറാനരൾ ചെയ്തിലോകേയിനു നിറവേറി
 ഏറാനൽ ഗുണങ്ങളെല്ലാം ഭൂമിമേഖലാരേടം
 തേമയ്യടയൊൻ വെരമകൊണ്ടു കരുതാമൻവിടിച്ചു
 വിടിച്ചുകരുവിലടക്കെ നെടിപ്പുറത്തു തുകൽ പൊതിഞ്ഞു
 തുകലകരമെ ചൊരനീരും എല്ലും മാംസ ധാതുക്കൾ
 ഭൂതികൾക്കും പതിനഞ്ചും നവദപാരങ്ങളായും
 രണ്ടോളം നാലും നാലുവിരലും ചുവപ്പുനഖങ്ങൾപത്ത്
 പത്തുടയൊൻറെയകത്തുടയൊനായ് കൊടുത്തുണ്ടുത്യാരാതാവു
 ആതാവും കൊടുത്തു വെരമിട്ടോരാദമനം
 എന്നശേഷമിന്നിച്ചൊല്ലാം മുന്നിനിങ്ങൾ കേൾപ്പിൻ.
 ആദം മുതലായ് മനക്കൾ ഉണ്ടാകുവാൻ
 ഉണ്ടാകവേണമീവനൊരുഭായ്യ
 ഭായ്യ്യ ഉന്നി മയ്ക്കിയൊരദത്തെ
 ആദം മയ്ക്കി എടുത്തൊരുവാരി
 വാരിമേൽ മണ്ണു പൊതിഞ്ഞതുനായൻ
 നായകൻ മൂന്നും ചമച്ചതുപൊലെ
 ചമഞ്ഞുടനാദവു ഭായ്യ്യയുമാന
 അനവൻ കണ്ണിലുറക്കും കളഞ്ഞു
 കളവററ കന്നിയെ കണ്ണിനുകാട്ടി
 കണ്ടുടനാദവു ഭായ്യ്യയനു
 കർത്താവേ ഒന്നോണ്ടുടിയൻ പറയുന്നു
 പറയാവതല്ലെ ജവളുടെ നവ
 ജവളെനിലുണ്ടെന്നറഞ്ഞതുമില്ല
 എല്ലാം മറക്കും അടിയ നിവളാൽ

II. (a) *Mayilanchi pattu*.—Songs sung as the girl is painted with a paste of Henna leaves (*Lawsonia Alba*) vide pp. 79 to 80.

Our Lord commanded, and the command was fulfilled. The Lord with his omnipotence formed man, and formed him with bones, flesh, blood and skin. He made the five sensory organs and nine gates, two hands, ten fingers with nails all red, and finally

breathed into his nostrils the breath of life. He, (the Lord) called him Adam, and wished to give him a wife. "The Lord caused a deep sleep to fall upon Adam and he slept. He took one of the ribs from his body and closed (it) up the flesh instead thereof. And with the rib which the Lord God had taken, made he a woman, and brought her unto the man". "Then Adam said: "she is the bone of my bone and flesh of my flesh. I was not aware of her origin from me". "I may forget everything on her account."

മൂന്നാം പാദം.

ആലം ചാഞ്ഞതിലഴുകിയ പദ്മിസായിൽ
 താലം പരന്നുവായിതുമല മുക്തലോരം
 ചേലും വെളിച്ചംവെളിച്ചം വല വല മരങ്ങളില്ലാ
 കാലം തുടങ്ങിയ നിറഞ്ഞുള്ള കനികളുണ്ടു
 അല്ലീലവരായൽ ചെങ്ങന്നീർ ചെന്താമര
 പല്ലം മലർ മുല്ലക്കൊല്ലക്കൊല്ലം
 പക്ഷിപലതുണ്ടുകയിൽ മയിൽ മൊഴികളുണ്ടു
 കൊക്കും കുരികിലും പഞ്ചവണ്ണകിളികളുണ്ടു
 വൃശ്ചികം മേയന നന്ദിനീരും ഇവകളെല്ലാം
 ഭക്ഷയുടെ നാഥൻ കൊടുത്തതും തന്നിക്കഴകാൽ
 വച്ചു പദ്മീസ തന്നലവൻ സ്മൃതിച്ചിരിപ്പാൻ
 ഇഹക്കനികായും ചൊല്ലുതന്നിരിക്കുന്നെങ്കിലും
 ഇഹാനാദം കൊണ്ടിരുന്നിടമലർ ചുക്തന
 സത്യം വിഴിച്ചുയ്ക്കുടിവാരം പുകന്തീഃവെ

II. (b) In the paradise of Eden which is as flat as a dish, there were various trees all bearing fruits in abundance from the beginning of time. There were also many varieties of flowers such as water lilies, lotus, jasmine, cornfields. There were also many varieties of birds such as peacocks, wild fowls, quails, cranes, parrots of many kinds, and wild animals including tigers, elephants and lions. All these were given by the Lord to Adam for his amusement and to thank God for the gifts.¹ He was allowed to eat all the fruits except those on one tree, which he was tempted to eat. He thus violated the command of God, and was on that account doomed to perdition, which led to his being sent down along with Eve to work and live.

നാലാം പാദം

ആദമെ നായകൻ മലയൊ കേ നൊക്കിനാൻ
 ഹവ്വ മനയാളും കൂടെ മലമീതെ
 മരതകമൃത്ത വിട്ടങ്ങും മലമീതിൽ
 കയിലാളും പൊലെ വീട്ടങ്ങുന്ന ഭായ്യയെ
 അഞ്ചും മൈലെ ഒപ്പാലെ യഞ്ചനം മൈലെ നീ
 മേലാഞ്ചിയില്ലാഞ്ഞ കാരണം തൊഴിമാർ
 ആ മര മുട്ടിലൊളിച്ചുവരിവരും

1. Genesis, Chaps. I and II.

അപ്പോഴെ നായനെഴുന്നള്ളി വന്നിട്ടു
 വച്ചിലകൊണ്ടു പൊതിഞ്ഞവര തങ്ങളു
 വിസ്താര വിടര ചാട്ടുകടന്നിട്ടു
 വാങ്ങു വരഞ്ഞൊത്തൊരാളത്തു ഭായ്യയാം
 ഹർമ്മനയാളെ നായൻ കൊടുത്തുപൊൽ
 അന്നനു കന്നിമാർ മൗഘ്യം വാഴുവാൻ
 വച്ചുമയിലാണികൊണ്ടു പൊതിയെന്നം
 കയ്യാലെ കായും പഠിച്ചൊരു കാരണം
 കൈപ്പടം തന്നിൽ പൊതിയുന്ന മയിലാണി
 കാലാൽ നടന്നു കന്നിതിന്ന കാരണം
 അസ്ഥിമെൽ മണ്ണുപൊതിഞ്ഞൊരു കാരണം
 കാൽനഖം തന്നിൽ പൊതിയുന്ന കൈമലാണി
 കൈപ്പടം തന്നിൽ പൊതിയുന്ന മയിലാണി
 അന്നവർ നാണിച്ചൊളിച്ചൊന്നു കാരണം
 ഇന്നിങ്ങു പിള്ളരൊളിച്ചു നടപ്പുതും
 മയിലാണി നൂലാലെ പിഴവന്ന കാരണം
 മയിലാണി യിട്ടല്ലെ നൂൽ കൂട്ടുമാറ്റാളു
 നീതികൊടുത്തപൊലിനിങ്ങു പിള്ളെക്കു
 ഏനെക്കും നീതികൊടുക്കണം നായക.
 പിഴവഴിക്കു നിറമൊഴിഞ്ഞു തന്റെ നിറമകന്നുപൊലെ
 മയിലാണി തടവിയൊക്കു നിറവിഴച്ചുതടയാളും
 പച്ചമെനി മയിലാണി ഇട്ടു കൈകൾ മുവപ്പുവകു
 കുരുനു പിള്ളർ വരുന്നയാണ്ടിലതി മുത്രുനീവഴക്കുമല്ലാം
 വാഴുടയ മയിലാണി പൊരുളുടയ മയിലാണി
 ഗുണമുടയ മയിലാണി കീർത്തിപ്പെട്ട മയിലാണി
 ഇന്നു ഞങ്ങൾക്കു മയിലാണിക്കുരുതരിക നായകനെ
 അമ്മയും തൻതൊഴിമാരും കന്നിതെൻമാ തൊഴിമാരും
 ഉറു നല്ല ബന്ധുക്കളും മറ്റുടയൊരല്ലാതും
 അൻപിനൊക്കെ പൃശിയൊക്കു ഗുണമുടയ മയിലാണി
 പുതായ മങ്കകരുണകൾക്കു വിരലിടയിൽ മയിലാണി
 മയിലാണി വരവുകാണാൻ വരുവിനമൊ തൊഴിമാരെ
 കനകപഞ്ചരം മുരുപഞ്ചരം കാണാനൊട്ടൊ തൊഴിമാരെ
 മുരളുമുളളും തകിലുവാദുവു കെർപ്പിനെട്ടൊ തൊഴിമാരെ
 മരതകത്തൊട്ടു കുരവിയത്തരം കെർപ്പിനെട്ടൊ തൊഴിമാരെ
 ആദമങ്ങുമയങ്ങിവിണു ഭായ്യതന്റെ കൈപിടിച്ചു
 മയിലാണിമണുകെട്ടു മയങ്ങിവിണു മണവാളൻ
 മയിലാണിമണുകെട്ടു മയങ്ങിവിണു മണവാളി
 കുരുമ്പിള്ളെക്കുരുതരിക ഇഴശൊ നായകൻ തമ്പുരാനെ

II. (c) The Lord searched for Adam and Eve in the garden of Eden which was brightly shining with precious stones, pearls and emeralds. The Lord finding her (Eve's) movements like those of a handsome peacock, saw them naked underneath a tree. He clothed them with green leaves of Mayilanchi. From that time, it was ordained that girls to enjoy a happy married life, must paint themselves red with Henna leaves. The palms of the

hand (of girls for marriage) are dyed red, because of the sin committed by the hand of Eve that plucked the fruit. Their feet and nails must be painted red because of the sin committed by her in walking to pluck the fruit. As the bones were originally covered with earth, so, on that account are the palms dyed red. The absence of *Mayilanchi* was the cause of the mistake or (sin), and it can be removed only by the leaves. As shame was the cause of concealment so do the young men feel shy to appear naked. Oh! Lord as thou gavest justice, so shouldst thou give us now. As the colour of Eve faded by her fall, so it became the symbol of the maidens who dyed themselves red with the Henna leaves. The maiden who dyed the palms red with the Henna leaves set an example to those in the following year. The Henna leaves have many virtues and promote conjugal happiness. The friends and close relations of the bride and her mother must paint themselves red with leaves as mentioned above. Come ye friends to see the maidens painted red, and to hear the sound of drums and the playing of musical instruments. As Adam in ecstasy grasped the hand of Eve, so now the bride-groom feeling the smell of the Henna leaves, grasped the hand of the bride. May Lord bless them!

III. അന്തഃചാർത്തു പാട്ടു.

മാറാനീശെ) പതവിയിലെ മണക്കൊലപ്പുതമ കാണാൻ
 കൂറാന ബന്ധുക്കളും ഗുണമുടയ അറവുളളാര
 അപ്പനൊടു അമ്മാവന്മാരയലാരും ബന്ധുക്കളും
 തെറാന ധനത്തെയൊത്തു വെഗമൊടെ അൻപിതാക്കൾ
 മാറാനെ മുൻനിറുത്തി മാറ്റാന നാൾകരിച്ചു
 നാൾകരിച്ചു ദിവസമതിൽ മുട്ടുക്കപ്പൂശി ഭംഗിയൊടെ
 നിറംത്തൊടൊത്തങ്ങിരിക്കണരും വാടികളിക്കും ബാലകക
 കൊൽവിളക്കും പാവടയും അന്തഃചാർത്തി നീരുമാടി
 നിന്നവർ കരവയിട്ടു നെല്ലുമാട്ടു നാവുവന്നു
 തകിൽനാദം കൊമ്പുവിളി മറ്റുജ്ജ ഘോഷമായി
 ഇടിയലറും വരവുകണാൽ പുലർമുറമ്പെ പള്ളിക്കകം
 ഉണയിൽ ഇരുനപെണ്ണിനെ ഒളിവിൽവെച്ചു വെളിവതാക്കി
 മകയെന്നെ കൊണ്ടുചെന്നു മണവാളനരികെയിരുത്തി
 ബുദ്ധിയൊത്ത കുത്തങ്ങളും ബോധമുള്ളശ്രോന്മാശന്മാരും
 മന്ത്രകൊടി മടിയിലിട്ടു മാറ്റുമായ വചനംചൊല്ലി
 വചനം ചൊല്ലിതൊട്ടു താലിമാറ്റുമായി കെട്ടുനാലെ
 കാലലെ വെഗമൊടി കനകമൊത്ത അകമ്പടിയും
 വായാലെ മൊഴികൾ ചൊല്ലി പലതരത്തിൽ ബാലകക
 തകിൽനാദം കൊമ്പുവിളി മറ്റുജ്ജ ഘോഷമായി
 ഇടിയലറും വരവുകണാൽ ഇരുമുറുമുറമ്പെ പന്തൽക്കകം
 നെല്ലും നീരും വിളിക്കുമായി അമ്മായി വന്നങ്ങേതിരേറു
 ബാലകരെ കൊണ്ടു ചെന്നു മണക്കൊലം പുകുവാറെ

III. *Antham Charthu Pattu*.—Songs sung when the bride-groom becomes handsome by shaving and bathing. By the blessing of Our Lord Jesus, the close and loving relatives, the respectable and elderly members of the locality, the relatives of the father

and maternal uncle, the parents of the bridal pair chose an auspicious day in the presence of the Lord Jesus. When all are assembled in the house of the bride-groom the maternal uncle takes him to the pandal and gives him a seat, and the village barber with the permission of those assembled therein shaves him, while the women at the time sing songs. He is then taken for his bath, after which he is well dressed and adorned. With the songs of women, and with the peculiar hissing sound *vaykuvava* produced by others he is taken to the pandal in procession with lights, beating of drums and with the sound of musical instruments. A similar procession to the church follows on a grand scale, and the noise then produced is far louder than that of thunder. As soon as the bridegroom with his party enters the church, the bride who is already there in retirement is taken to the bride-groom, and both are on special seats assigned to them. The pious priests, and deacons put the veil on her head with the recital of the service and prayers, and have the Tali, already sanctified, tied round her neck. The marriage parties with large retinue returns home in a grand procession. They are received in the pandal in front of the bride's house. The noise produced by the march of the procession would terrify even thunder. The bridal pair are received by the bride's mother with a metal dish containing some water and grains of paddy received from the priest with blessings. She also marks the sign of the Cross on their foreheads. They are then seated on the seats assigned to them.

നല്ലൊരൊരൊറ്റം.

നല്ലൊരൊരൊറ്റീലം തന്നിൽ നഗരിയിൽ

൫

മരതകമുത്തു വിളയുന്ന നാട്ടിലെ
 മയിലാടം പൊലെ വിളങ്ങുന്ന മന്നൻ
 വത്തര മാറിനു നിറമെനി ചൊല്ലാതെ
 ചീനക്കുഴൽ പൊലെ ചിത്തുന്ന മന്നൻ
 മാഴ്ത്തലിലെരിവെട്ടും കുറവില്ല മന്നൻ
 മലനാടു വാഴുവാൻ പൊക്കണം മന്നൻ
 ബാവയുടെ കല്പനയാലെ പുറപ്പെട്ടു
 അതുകൊണ്ടു കലങ്ങളിലമുശങ്ങൾ കൊടുത്തു
 വല കൂട്ടം കാസോലിക്കാപ്പതവികൾ കൊടുത്തു
 രാജവാദ്യത്തൊടു കൂടി യോഗ്യതയാൽ നടത്ത
 ശുദ്ധമാന തൃക്കൈയിലെ പുസ്തകവും വാങ്ങി
 ശുദ്ധമാന കാസോലിക്ക മാഞ്ഞാമ്മാൻ വഴിക്കെല്ലാം
 എസ്രായിൽ പുകവനനവാദം കൈക്കൊണ്ടു
 നല്ലൊരു മുദ്രിക മാണിക്യം കൈക്കൊണ്ടു
 ആശയാൽ കൊച്ചിയിൽ മെച്ചമോരൊന്റായിൽ
 ഒത്തുതിരിച്ചവർ കപ്പൽകെറി
 മലനാടു നൊക്കി പുറപ്പെട്ടാരെ
 കൊടുങ്ങല്ലൂരങ്ങീതെ വന്നിറങ്ങി
 കൊച്ചീലഴീമുഖം കണ്ടുവാരെ
 ഇഴന്റെ നാലു വെടിയും വെച്ചു
 വെടി വെച്ചു ഗൊപുരം കെറുന്നപ്പൊൾ

ശിഷ്യായിമാരവർ വാളികൊള്ളുന്നു
 സന്തുക്കളൊക്കെത്തളരുന്നതൊ
 വള്ളിത്തണിമെൽ കൊടിയും കുത്തി
 തണുത്ത മീതെയൊ രാജവർമ്മൻ
 ചെമ്പകശ്ശേരിയും കൂടെയുണ്ടു
 വെട്ടത്തു മന്നനും കൂടെയുണ്ടു
 ഉറുമ്മാർ യേശുസെല്ലെഴുന്നള്ളുന്നു
 കത്തങ്ങൾ നാലരമികെയുണ്ടു
 ശെമ്പശമ്പരവർ അരികെയുണ്ടു
 തൊമ്മൻകിന്നാവൻ കൂടെയുണ്ടു
 വന്നു കടലാസു വാങ്ങിക്കൊണ്ടു
 കാലത്തു നിങ്ങളെവിടെ ചെന്നു
 കൈക്കുപിടിച്ചു കരയിരുന്നി
 കനകം വൊതിഞ്ഞൊരു വള്ളിത്തണ്ടു -
 തണ്ടു കരൈയിരുന്നുംകൊണ്ടു
 ഐന്ദിത്തൊടെ ചെന്നു കൊട്ടു വുകു
 കൊട്ടയിൽ മന്നൻ പാതമാറ്റം താനും
 ലയം മാറ്റം ന്നു.

പകൽ വാളിക്കും വാവാടയും രാജാവായിട്ടുപദമും
 ആശയാൽ ചെന്നാട്ടു വാഴുവാൻ വന്നു നാനും
 അഴകൊടെ മക്കളെ കാണാൻ കൊതിച്ചുട്ടു
 താശിയാലുള്ളൊരു മാതവരുളൊടെ
 മെല്ലെ മുതുന്നാവർ ന്യൂനകലത്തുകൽ
 മന്നനെ കണ്ടങ്ങു ചട്ടങ്ങൾ കെൾപ്പിച്ചു
 മരുവിയവീഴും വാമ്പുമടിമയും
 ചെന്നവർ കന്നിട്ടു വാഴുവുമെന്തൊരാറെ
 മുടി വെച്ചു വാണവർ മൂന്നു വരിഷമെ

IV. *Jerusalem.*—There reigns in the city of Jerusalem situated in a country abounding in emeralds a king whose colour is golden yellow. He started under orders of the patriarch with all the status of Catholicos of the East, and with a desire to walk in the foot steps of the Apostle Thomas. He and his followers set sail from their own country and arrived at Cochin where they were well received. They next went to Cranganur, where they were welcomed by the then Perumal who conferred on him many privileges along with a house and compound for his residence and servants to serve him.

ഇന്നു നീ ഞങ്ങളെ

ഇന്നു നീ ഞങ്ങളെ കൈവിട്ടൊ മാറ്റാനെ
 ഇന്നുഞങ്ങൾക്കു ഒരു പിന്തുണയില്ലല്ലൊ
 പട്ടണമൊന്നല്ല ഭാഷകളൊന്നില്ല
 ഭാഗികർ ഞങ്ങളെ ഭൂഷണം കൊണ്ടിട്ടു
 കല്ലുനങ്ങളിരിപ്പിടത്താക്കണം
 എന്തുവെക്കിയെ കെട്ടൊരു മരണാനും
 നന്ദികലുന്ദനൊന്നങ്ങർക്കും ചെയ്യു
 കാലൊചാതം വൊലെ നല്ലയാന്യന്മാരെയു

കാലമീരാറിന്നുമുന്യ ഞാനെത്തിപ്പെൻ
 ഏഴില്ല മെഴുപത്തു രണ്ടു കടിയാരും
 തൈതാമിച്ചുങ്ങു വൊകണും നിങ്ങളും
 വെണ്ണയിൽ പൊയാലും മക്കളേ നിങ്ങളു്
 ചട്ടയും മുട്ടാക്കും കൊന്നു തലമുണ്ടു
 ചങ്ങലകൈവളു ചന്തമാം തലുവവും
 ചന്തമായുളളാരു കൊപ്പുകൾ കൂട്ടീടു
 കൂട്ടം കടവിട്ടിപ്പൊഴുടേം ചെന്നപ്പൊൾ
 കപ്പലിലെ കെറവാൻ കടപ്പൊറു പുകാരെ
 ഉററവരുടയവർ ബന്ധുക്കളെല്ലാരു
 തങ്ങളിൽത്തങ്ങളിൽ അമ്പൊടെ തഴുകുന്നു.
 മാർച്ചത്തു കണ്ണിനീർ മാർച്ചം നനയുന്നു
 തമ്പുരാൻല്ലാതെ ഇല്ലൊരു സാക്ഷിയും
 മക്കളെ കാണുമൊ ഹിന്ദുവിൽ പൊയാലും
 ബന്ധങ്ങൾ വെർച്ചിട്ടാതൊക്കണമെപ്പൊഴും
 പത്തുചൊരൊഴും അങ്ങെപ്പൊഴും ചിന്തിച്ചിൻ
 പാടുമായാതിരിക്കണം നിങ്ങളും
 തമ്പുരാൻ തന്റെ മരണാഗ്രണം കൊണ്ടിടു
 കപ്പലൊരു മൂന്നു മൊഴായിട്ടൊടുന്നു.

V. *About you to-day.*—Oh! Lord hast thou forsaken us! There is none to help us. We have no city. We have no language. (Do not know the language). We should therefore be taken to our country. Then said the Lord, "According to the needs of time, I shall send good bishops". The members of the seven families (priests) and those of the 72 must always be unanimous. You have the bracelet, Cross, jacket and the veil to be distinguished from the rest of the people (p. 51—52). As he began to get into the ship, his relatives and followers became sad. Oh! sons even if you be in the midst of the Hindus you must observe your creed. Always remember the ten commandments and the seven sacraments. You must not give room to any failing. Owing to the purity of his mind the three ships were sailing together.

VI. ബാലയാലുള്ള വട്ടക്കളി

ബാലയാലുള്ളൊരു മകതാനമ്പൊടെ
 പാലിച്ചു മാതാ പിതാച്ചു മായങ്ങനെ
 കാലവും ഞരൊഴു വരസരം ചെന്നപ്പൊൾ
 കല്പിക്കവെന്നമിവനൊരു ചെങ്കൊടി
 കാലത്തുടയവർ കൂടി നിരൂപിച്ചു
 കാലമെ തന്നെ നടന്നു തിരഞ്ഞെപ്പൊൾ
 നരില്ലൊരു ബാലനിവനെ തരമുണ്ടു
 നമ്മുടെ ചെങ്കൊളിടക്കുന്നു നിനച്ചിടു
 ചെറുവർ മകതൻ വീട്ടിനകം പുകു്
 ചേർച്ചയാൽ വെൺകെട്ടു കായ്തും വേഴുവാറായ്

അന്നവർ തമ്മിൽ പറഞ്ഞിതു കായ്യങ്ങൾ
 അങ്ങനെ തന്നെയാകട്ടന്നവർ ചൊല്ലി
 എന്താൽ അതിന്നു വൊന്നൊരു മെൽ തന്നിടാ
 എണ്ണിറ്റമങ്ങിരുന്തും മോരന്തും
 നിന്നൊരിടപ്പണത്തു മെക്കൊഞ്ചനം
 നിണ്ണയിച്ചൊന്നു പറഞ്ഞിതു കായ്യങ്ങൾ
 വൊന്നും തട്ട മണിമാലകൾ മൊതിരം
 പിന്നെ ഉരുളി വിളക്കു കൊളാമ്പികൾ
 എന്നല്ലാ ചെടിമാരെയെടുക്കുന്നില്ല
 എന്നിതു കെട്ടു പറഞ്ഞിതു കാരണം
 ചൊന്നവയെല്ലാം തന്നെങ്ങു വൈകാതെ
 പിന്നെയങ്ങൊരവരെയും മേമിച്ചു
 പിഴയില്ലാതെയാരു പരസ്യവും ചെയ്യാട്ടു
 നടപ്പാക്കു നാളിൽ വരുന്ന പൊയൊഴിനാൾ
 നമ്മുടെ ചെങ്കൊട്ടു എന്നവർ കല്പിച്ചു
 എല്ലാവരൊടും കുറി യാലറിയിച്ചു
 എന്തിനവർ ശനിയന്തിവെച്ചുത്തപ്പൊൾ
 എല്ലാമൊരുമിച്ചു ഘോഷിച്ചിട്ടങ്ങിനെ
 എണ്ണിറ്റമൊരുമിച്ചു വന്നു നിറഞ്ഞിട്ടു
 അപ്പൊഴു കന്നിയും കന്നിതൻ ബാലരും
 മന്വന്നാൽ വെണ്ടുമാതെയും ചമച്ചിട്ടു
 നല്ലൊരു മാല കടകങ്ങൾ മൊതിരം
 നമ്പരയും മണിക്ക മാല മൊതിരം
 അല്ലികൾ ചിന്തി വിളങ്ങുന്ന ചൊൻമുടി
 അയ്യഞ്ചു ചെത്തില്ലും ചൊൻമൊതിരങ്ങളും
 ഭംഗിയെറ്റുന്നൊരു ചൊന്നരത്തൊണവും
 എന്നിവയല്ലാം അലങ്കരിച്ചിട്ടുണ്ട്
 മത്തെപച്ചകിടാൽ ന്നൊരൊത്ത കായ്യനം
 വെണ്മയിൽ വെച്ചമണിഞ്ഞിതു നാനിമാർ
 വില്ലുസിമെൽ ചെത്തിത്തുളു കസവാചെ
 മിമുളു കപ്പായമിട്ടു വൃഷയനം
 ഭ്രാന്തന്മാരുടെ ചമഞ്ഞ ശിവാവരും
 ആനക്കുഴഞ്ഞറി ബാലപ്പുരുഷനും
 മെനിക്കു നല്ലു വിളക്കു പിടിച്ചിട്ടു
 വെണ്ടുന്ന വാദ്യങ്ങളൊക്കെ മുഴക്കിച്ചു
 ചിന്നാൽ മുത്തുക്കുട മൂടിച്ചുതൊരും
 മാറിട്ടു വെച്ചൊരൊരയാലവട്ടവും
 താഴ്ത്തിൽ വീശിച്ചു ഘോഷത്തൊടങ്ങിനെ
 ആത്തു നടന്നു ചൊല്ലിനടന്നുടൻ
 ആനന്ദ പ്പെൻകൊടിമാർകൾ കരവയ്യും
 ഒത്തു നടന്നവർ പിന്നിലകമ്പടി

അങ്ങിനെ ചെന്നവർ പള്ളിയണഞ്ഞപ്പോൾ
 ആനമെൽ നിന്നങ്ങിറങ്ങിയകുപ്പുക
 തിങ്ങി നിറഞ്ഞുടൻ പള്ളിയകുപ്പുക
 തെരവിയ മങ്കയും ബാലനമെന്തിട്ടു
 തങ്ങടെയുറാവർ മുറിലരികത്തു
 അന്നെരം വന്നു പട്ടുകാർ കൂദാശയ്ക്കായ്
 മംഗലമായ മൊഴികൾ അരുളീട്ടു
 മംഗല്യ കമ്മം കഴിച്ചിതു വെശത്തിൽ
 പുത്തൻ പുമാനം പുതിയൊരുമങ്കയും
 ബുദ്ധിതെളിഞ്ഞീടശാ തന്നെയും കമ്പിട്ടു
 എത്തിയ ലൊകരും തങ്ങപ്പുറയിട്ടു
 ആനന്ദത്തൊടെ തിരിച്ചവർ വീട്ടിന്നു
 പെരുവഴി തണിൻ നടന്നു ചെന്നപ്പോ
 അമ്പുള്ള നാരിമാർ കരവല്പനികച്ചും
 ആത്തുകുട്ടിച്ചതിൽ മൂന്നതിലൊരായ്
 തിങ്ങി മുഴങ്ങിയെഴുന്ന കൊലാലാലം
 എങ്ങനെയാണു പറയാവതല്ലെതും
 ഘൊഷത്തൊടെ വന്നു ചന്തൽക്കകം പുക
 ചെലുരമങ്കയും തന്നെയുമൊതമിച്ചു
 അമ്പൊടെ നല്ല മണക്കൊലത്തലൊറി
 ബന്ധുക്കൾ താനും ഇണങ്ങരുടെയാരും
 വെണ്ടും ജനങ്ങപ്പും മെല്ലെയിരുന്നടൻ
 ചന്തത്തിലമ്പൊടു വാടിത്തുടങ്ങിനാർ
 ചെലുരം കല്യാണ ഘൊഷം വളത്തുവാൻ

VI. *A song relating to the marriage of a girl.*—A handsome girl was under the loving care of her parents. She was six or seven years of age when thoughts of her marriage entered into their minds. They found a suitable boy whose parents were on the look out for a suitable girl. The boy's parents went to the house of the girl, and talked to her parents about the proposal of marriage to which the latter agreed. Preliminary arrangements were then discussed, and the girl's parents promised a gift of 1,100 Fanoms, a certain weight of gold, along with the ornaments, namely, necklets, anklets, bracelets and rings for all the fingers, as also the domestic utensils such as *Uruli* a large bell metal vessel, lamps and spittoons. (page 84) A formal arrangement was then made, and the celebration of marriage was fixed on the following Sunday. Invitations were sent round to relations and friends, all of whom arrived in the houses of the two parties in large numbers on the evening of Saturday. There were great jollities and mirth among the members assembled in the two families. The bride elect was neatly dressed and decked out with

various kinds of necklaces, bracelets, rings for all the fingers, earrings (*manikathila*), ornaments for the head and fore-head (*Nettipattam*) with pendants, *aranjaa*, gold belt for the loins. The girls and women of the two families were similarly well dressed, and adorned in their best. The bride-groom also well dressed and decked out, mounted on an elephant well caparisoned, and went in procession to the church with lamps burning in front, with the playing of musical instruments, and with the hissing sound of the party. Alighting from the elephant, he and his party entered the church, wherein were assembled the bride and her party. The church was packed to the full, by the parties on both sides and by others. The usual ceremonies were gone through, and the marriage was solemnised. The bridal pair bowed before the assembly, and returned in state to the bride's house along with the same grand procession, cries of *nata nata* (march, march) and the cries of women on the way. As soon as they entered the pandal they were conspicuously seated on seats specially decorated for the occasion. The assembled guests, friends and relations sat in front of him, and were entertained with pansupari and music.

VII. മംഗല്യം വട്ടക്കുട്ടി

മംഗല്യമെന്നതിന്റെ ഭംഗിയാവതിനു
 ഏങ്ങും നിറഞ്ഞ കന്നി അങ്ങീനരുൾ തരിക
 മുറിലിരിക്കും ജനം കാരം കറകും കണ്ടാൽ
 ചൊരാമാതാവെചൊലെ കാരം ചൊരത്തിടെണം
 കാരാർകഴലിയാളെ ചൊരവളുത്തൊരമ്മ
 ഉരൊരു താരനെട്ടു ചെട്ടനൂരത്തൊരൊഴി
 കെട്ടിന്നു ചരക്കുടുത്തു ചൊട്ടെടന്നൊരു ചെറുക്കാർ
 ഇഷ്ടം വരുമെടുത്തു ഒട്ടും വൈകാടുകിങ്ങ
 എന്നമൊഴികൾ കെട്ടിട്ടനു തിരഞ്ഞു താരൻ
 നന്നു പുരുഷനെനീട്ടുന്നു വരുകൊടുത്തു
 അന്നെയറിഞ്ഞു താരനന്നു പുരുഷനുമായി
 അന്നച്ചാരുകൊടുത്തു ചെണ്ണിനെച്ചെന്ണുകണ്ട
 വണ്ണിച്ചു കല്യാണവു മെണ്ണിക്കൊച്ചു നാളിൽ
 പുത്തൻ വനയൊലയിൽ ചാത്രമെടുത്തുവെട്ടു
 കത്തൻവാളിച്ചുചൊല്ലി ശുഭം മംഗലം പുജനനരം
 കൊലാഹലത്തൊടങ്ങു നാലുദിശിയാറിഞ്ഞു
 ചെത്തിവഴി പാമ്പിലെത്തുന്നവർക്കുവെണ്ണി
 ഇട്ടൊരു വരുലൊക്കെ പട്ടാൽ വിതാനംചെയ്യൂ
 വെട്ടുകൊളത്തി ചീട്ടെയിട്ടു മന്നു കൊലവും
 കൂടി വരുന്നു ജനം പാടെ കല്യാണവീട്ടിൽ
 ചെന്നങ്ങരിക്കയാൽ ചെന്നുചെറുക്കുന്നനു
 ചൊകാവെള്ളിക്കൈലെന്നു ചൊവാം മുതുന്നവാററ
 വെഗംവെണ്ണുന്നസനു യോഗം വിന്നെന്നസനു

വെള്ളച്ചുരയത്തൊടെ പള്ളിയകം വുകിതു
 അമ്പര കന്നിചെന്നു കമ്പിട്ടകമലരിൽ
 കമ്പകളവതിനായി കമ്പസ്സാരാച്ചുവിനെ
 വെണ്ണം വചനംചൊല്ലി കയ്യും പിടിച്ചു
 കയ്യാലെയുന്ന യവൻ കയ്യാലെ കെട്ടിതാലി
 പട്ടുമണിത്തവരെ കസേലയിലിരുത്തി
 ഇട്ടുതരണൽവട്ടു പെട്ടെന്നു ഭൃഷണങ്ങൾ
 കൂതലഴിച്ചുതല കൊന്തി യൊതുക്കിക്കെട്ടി
 വെന്തൻ മുടികൾവെച്ചു കാന്തികലതംവണ്ണം
 പെണ്ണുംചെറുക്കനുമായി കണ്ണാടി മിന്നുംപൊലെ
 കണ്ണുമെഴുതികൊണ്ടു അജ്ഞനംകൊണ്ടു തൊട്ടു
 മെല്ലെയിരുവരെയും ആനപ്പാത്തികത്തു
 നല്ലതൊഴുതക്കാരൻ മുനിലകനടിയും
 ഒതു നട നടകൾ ചൊല്ലി നടന്നുടനെ
 ഏകാന്തപ്പെട്ടുകൊടിമാർ വായ്ക്കുരവയുമിട്ടു
 വാദ്യം ചെയ്തും നല്ല കൊട്ടു കുരവകളും
 കുന്തമൊത്തു നല്ല പന്താട്ടം കാണാതെന്നും
 എന്തെന്തു കാണണമെന്നു ചിന്തിച്ചു കാണികളും
 കൊല്ലാലയത്തൊടു ചാലവുകിന്തശ്രേണം
 ആലഹാസനായൻ തന്നെ പാടിസ്തുതിക്കുമൊന്നും

II. *Mangalyam (Happy wedding)*:—Mayst thou my daughter permit me to give an account of thy wedding. May the guests surrounding the conjugal pair forgive any defects that may have arisen in the entertainment. The girl's mother spoke to her father about her marriage in the event of their obtaining a suitable young man. A suitable youngman to our good luck was found, and marriage was at once settled. The writs were prepared and exchanged according to the customs of the community. Invitations to friends and relations were sent round to attend the marriage. Roads were made in the compound for people to walk. A pandal was put up in front of the house tastefully decorated. The ideas contained in the remaining portion of the song are similar to those already described.

VIII. അയനിപാട്ട

മാറ്റാതെ വാഴുകയാൽ മാറാനീശൊ മിശിഹാ
 മിശിഹാ തന്നെച്ചെയ്ത മാർയൊഹന്നാനബുനാൻ
 അബുനാമാരൈവർ കൂടി ദേശമാം കൂറുകൊണ്ടു
 ദേശമാം കൂറുകൊണ്ടു നാലരം നാലുദിക്കിൽ
 വന്നതിൽ മാണിക്യമാം മാർയൊഹന്നാനബുനാൻ
 ബഗദാശിൽ നിന്നു പുക കുർബാന ചെയ്തു വാറെ
 കുർബാന പ്പരശുകൊണ്ടു മനമെഴുന്നപ്പമെല്ലാം
 മാറ്റാൻ അപ്പമതിൽ അമ്പിനാൽ കമ്പിട്ടെററം
 ഗുണവാനാം പുകയ്ക്കനായ മാർയൊഹന്നാൻ അബുനാൻ

VIII. *Ayini pattu*.—(Song referring to the bringing of bread by the bridegroom's sister (*Karikas*) (P. 81.) to the church to be given to the married couple and to others.

By the blessing of Our Lord Jesus, Mar John, Bishop, came from Baghdad and performed mass in many of the churches and consecrated the bread brought therein.

IX. എട്ടുത്തിര വട്ടക്കളി

എട്ടുദിശിയും വിളങ്ങാന മഞ്ഞുവാൻ
അർദ്ധപൊര മാന്യ മണവാളുവിള്ളുതാൻ
ഏറ്റമർദ്ധപൊര കന്നിതാൻ വാഴ് വെല്ലാം
മണവാട്ടിതന്നുടെ തൊഴിയും മായിട്ടു
ചൊന്നും മുടിയും മുടിക്കീഴാഭരണവും
മറ്റു കൈമാതിരം ഒക്കെയുണിഞ്ഞുപൊൽ
പെർപൊരമക കഴുത്തുലൊരൊതരം
പണിപ്പെപ്പാൻ കൊണ്ടൊക്കെയലംകാരമായിട്ടു
പൊക്കമഴകിയ സിംഹാസനത്തിന്മേൽ
ശിങ്കാരത്താലെയിരക്കും പദവികൾ
പെണ്ണണിക്കാർകഴൽ പൊൻമുടിയും പൊന്നും
പൂവാലണിഞ്ഞൊരു നെറ്റുപ്പൂട്ടും ചൊത്തി
ആദിത്യനെപ്പൊൽ വിളങ്ങും മണവാളൻ
തണരികഞ്ഞൊരു തികച്ചുദിച്ചുപ്പെപ്പാൻ
ആക്കമില്ലാക്കും കൊടുപ്പവനെനിന്റെ
കന്യകൾ രണ്ടിനെ കാത്തു കൊള്ളണമെ
കത്തായുടുത്താ പുതുപട്ടതിൻമീതെ
വടിവൊടുപൂശുത്തു കളഭം കസ്തുരികൾ
ഭൂവനമതെല്ലാം വിളങ്ങുചിത്തൊഴവാൻ
കത്തുകഴന്നാലും വെച്ചു പൊന്നും പൂവും
പത്തു വിരല്ലും നരിനു പൊൻചൊതിരം
പാലുപൊൽ തങ്കം വിളങ്ങും തലുവവും
പത്തുമിരുവതും തരണികളുകമ്പടി
വാട്ടും കുരവയും അലങ്കാരത്തൊടൊയി
എത്തിനാർ പന്തലിൽ മെല്ലെമെല്ലെചെവ
വെച്ചു പെരുന്തിരിയൊക്കെ ജപചുപ്പിച്ചു
പന്തലകത്തങ്ങു പുകുവരല്ലൊരു

IX. *Ettuthira Vattakkali*.—A circular dance turning eight times as they dance round.

May Mar Thoma bless the married couple, neatly dressed and adorned in their best, as they return to the pandal from the church.

X. വാഴുപ്പാട്ടു

വാഴ് വെണ വാഴു നിനക്കൊകെ തന്നെൻ
നീയും നിൻജന്താവും മക്കളുംകൂടെ

കാലംവെരതായി വാണിട്ടിരിക്കണം
വാഴുവാൻ ഭൂമി ഫലമാകതന്നെൻ
പങ്കിട്ടു നിൻമക്കൾ കൊള്ളുകയെന്നെകിൽ
വീഴാതെ ശ്രേയസ്സും വിരിവുമതല്ലാം
വിരിവാന വാഴ്വതെല്ലാം നിന്നുക
വാങ്ങാലിരട്ടിപ്പതെല്ലാം നിന്നുക
അടയാൽക്കടികൊടുപ്പതും താനെ
അരുളാൽ ചെയ്തുകൊടുപ്പതും താനെ
തിരുവുള്ളമായ വഴിയെ നടപ്പാൻ
മുടി ചൂടുമാറു ചെയ്തുകൊടുത്തു
ധനവതിയെന്ന ശ്രീയെക്കൊടുത്തു
താനൊരു നന്ദിയുണ്ടായും വെച്ചു
കാരണെൻ താൻപൊരാ വാഴുവതെല്ലാം
ചെരിയൊ നരുളാലെ നിങ്ങൾക്കുകയെന്നു
അരുളാഴി പെട്ടിയെടുത്തു തുറന്നു
ആരണത്തെ ചെരിയത്താൻ വാങ്ങി
ഉപ്പനയെത്താത്ത മുറയാമപ്പാനും
പാകൊന്നു നെറുകിത്തരം കണ്ടിട്ടുവാറെ
ഇന്നമയുള്ള വളകുച്ചമിട്ടിട്ടു
ഇപ്പൊഴെക്കൊട്ടു ചെണ്ടുവതെന്നു
ശിഷ്യന്മാണിപ്പൊന്നു മൊക്കെയണിഞ്ഞൊര
കല്ലനയായുള്ള ഭത്താവു മന്നിൽ
കായമരംപൊലെ നിന്നു നദിയൻ
കുഞ്ചനം കൊരിച്ചു വലന്മാർ ഇരുനൊൻ
നിന്നു താൻ പാലിലെ വെണ്ണ കണ്ടുക
ദ്വവസവും തെങ്ങിൽ കലന്നങ്ങിരിയെ
ചെൺ പിള്ളൻ പാടുന്ന വാട്ടുകൾ കെട്ടിട്ടു
ബാവായ്ക്കുവുമായ്ക്കും തിരുവുള്ളരായി
ഏറ്റൊരതൊരവും ചെരിയൊരു നാളെ
തിരുവുള്ളമായ വഴിയെ നടപ്പാൻ
മാർയാകൊവല്ലനാൻ തൻ കൃപകൊണ്ടു
ശ്രീയെക നാമനാം തമ്പുരാനെ
അനുഗ്രഹം നൽകണം ഇവക്കെന്നെക്കും

വാഴു വട്ടക്കളി

ആലാഹാനായൻ തുണയാലെ ചൊല്ലുന്നു
അൻപൊട്ടു നല്ല വിശേഷങ്ങൾ ചൊല്ലുവാൻ
ആദരാൽ നാവൽ വിട്ടങ്ങി തെളിയണം
ആകുറ്റവാൻ പണിയെന്നതാകിലൊ
വീഴ്ചപലതുണ്ടിതിന്നെന്നതാകിലും
വീഴ്ചപൊക്കണം കൂടിയ ലൊകരും

അൻപൻമണവാളൻ തന്നുടെ തൊഴിയും
 അൻപൊടെ നല്ല ചരയങ്ങൾ പൂണ്ടാറെ
 ആദരവാലുള്ള വെൻമുടി മൂടീട്ടു
 അഴകൊടെ ചെന്നങ്ങു പള്ളിയകം പൂക്കു
 പള്ളിയിൽ വെച്ചങ്ങു പട്ടക്കാർ കൈക്കൊണ്ടു
 കയ്യും വാടിപ്പിച്ചുകൊടുവാളർ
 കൂടിയ ലൊകതം കൊലാഹലത്തൊടെ
 കൊമളമായൊരു ചന്തലകം പൂക്കു
 ഹൊഷിച്ചു നല്ല മണക്കൊലം പൂക്കാറെ
 മാനയുള്ള മകനെക്കണ്ടമ്മയ്യും
 ഉണ്ണയിലൊന്നു കൊടുക്കണമെന്നൊത്തു
 പൊന്നും തളികയിൽ വാലും പഴവുമായ്
 വെള്ളി വിളങ്ങുന്ന കിണ്ടിയിൽ വെള്ളവും
 കൊണ്ടുചെന്നങ്ങു കൊടുത്ത മധുരങ്ങൾ
 ഇപ്പിച്ചു തന്ന മധുരങ്ങൾ ചൊല്ലുവാൻ
 ഇപ്പുയിലൊന്നും ശരി പറവാനില്ല
 ഇഴശാമിശീമാ തുണയാകെന്നപ്പൊഴും

N. *Vazhu pattu*.—(Song about the happy married life).
 Mayest thou live a long happy married life with thy husband
 and children. Mayest thou be blessed with land, yielding abundance
 of crops for the support of thy family. Mayest thou grow
 rich with many servants in attendance. Mayest thou be well
 dressed and adorned on auspicious days. May the Patriarch bless
 thee and thy husband with a long happy life.

These words are uttered with the help of Our Lord. May God
 bless me with suitable words to describe the incidents that took
 place during the days of marriage. May all those assembled here
 forgive us for any shortcomings that must have taken place. The
 bride and bride-groom in their best dress and ornaments went to the
 church in a grand procession. After the usual marriage service they
 returned home. They were received by the girl's mother, and were
 conducted to the special seats assigned for them. The mother
 feeling glad took a golden dish containing milk, sugar and plan-
 tains to be given to the conjugal pair to cement the union. May
 God bless them.

XI. അടച്ചുതുറപ്പാട്ടു

മകതങ്കം മണവറയിൽ മണവാളൻ കിതകടച്ചു
 എങ്കും പുകൾ പെറവനെ എന്തടയമണവാളാ!
 സന്തോഷാൽ മാവി താങ്ങു തന്നറുടയ മകമാരും
 താഴിയൊടെ നീയടച്ച മണവറയുടെ വാതൽ പുറം
 പെരാരും പൂണ്ടൊരു പെരും തായാർ വന്നു വാതൽ മുട്ടി
 മണിമൊതൊക്കെയ്യാലെ മാവാവന്നു വാതൽ മുട്ടി

പുരോഹിതൻമാർ നാത്തുൻവനു വാതൽ മുട്ടി
 ഉരൊരക ജ്യേഷ്ഠന്തിവനു തവിയൊടെ വാതൽ മുട്ടി
 ഉരൊരക ചങ്ങാതിവന്നുരതിയൊടെ വാതൽ മുട്ടി
 പെരതൊയർ മണിവിളക്കും പിടിച്ചുനിന്നു വാതൽ മുട്ടി
 വട്ടക കിണിയും തരാം വട്ടമൊത്ത താലം തരാം
 കട്ടിൽതരാം മെത്തതരാം കിണിപ്പൊൻ വിളക്കുതരാം
 പട്ടുമേല ഞാൻ തരുവെൻ മംഗിയൊത്ത മെൽവിതാനം
 ഇഷ്ടമൊത്തൊരൻവകയും ഹിതത്തിനൊടെ ഞാൻ തരുവെൻ
 മെത്തവണ്ണം ഞാൻ തരുവെൻ മണിനും കുറവില്ലാതെ
 എന്റെ മകനെ മണവാളാ! മണവരയുടെ വാതൽ തുറ
 ഇത്രയും ഞാനടുതികണെൻ നീയതെതു മരിയായൊ
 ചിത്തിരത്തിലൊത്തവനും ചികാരവെൺകൊടിയും
 ബുദ്ധിയൊത്തൊരാകവകമായ" പൊഴുതുമാണ നിത്തിരയാ
 മണവാളനുറക്കമെങ്കിൽ തൊഴൻവനു വാതൽ തുറ
 വാതൽ തുറപ്പാൻ പുറപ്പെടുവാൻ, നീരാടുവാൻ നെരമായി.

XI. *Atachuthurapattu*.—Song for opening the door. The substance of the song is given on page 84.

XII. എണ്ണപ്പാട്ട്.

ആദിപെരിയ നായൻ തന്റെ ഏകലക്ഷമല
 അൻപുറം മണവാളനും വെൺകൊടിയുമായ
 പാതിയൊര ചെലകൊണ്ടൊരമ്പാടായുടുത്തു
 നീതിയൊടെ അവർപൊയ് പന്തലിലിരുന്ന
 ചിക്കനെ മുതൂൺ വന്നമ്മാവി എണ്ണതെച്ച
 തില്ലമൊടെ നീരുമാടി ചെലയും വകൻ
 മുറും നിന്നു വെൺകൊടിമാർ വായ്ക്കുവെയിട്ടു
 അവൻതന്റെയമ്മ പെങ്ങൾ നെല്ലും നീരും വെച്ചു
 ഞേനുന്ന പെൺകൊടിമാർ കൈക്കു പിടിച്ചുകൊറ്റി.

XII. *Ennapattu*.—Song sung when the bride is smeared with oil for bathing.

By the blessing of God the bridal pair, half dressed took their usual seats in the pandal. Immediately came the bride's maternal aunt who rubbed her head with oil, and had her washed and dressed. The bride's maid producing the hissing sound conducted her to her usual seat in the pandal. The bride-groom also had his bath, and resumed his seat.

XIII. കുളിപ്പാട്ട്.

കന്നുകഴിച്ചു കുളിക്കടവും തൊന്നിയെ
 ജ്ഞാമുട്ടിച്ചു മണിക്കിണറും തൊന്നിയെ

പൂവിട്ട കൂനലും പൂവും നന്നത്തൊന്നെ
 പൂപ്പുങ്ങർ മുഴും തലയും നന്നത്തിനെ
 ശംഖും കടഞ്ഞകഴുത്തും നന്നത്തിനെ
 ചന്ദനംതേക്കുന്ന മാവുവും നന്നത്തിനെ
 ഭുമിയോടൊത്ത പുറവും നന്നത്തിനെ
 ആലിലക്കൊത്ത വയറും നന്നത്തിനെ
 ആടേയുടുക്കുമരയും നന്നത്തിനെ
 കൊണ്ടാടും ക്കാൽപ്പുറവടിയും നന്നത്തിനെ
 പൊന്നംകിടാരത്തിൽ നീർകൊരി അവൻ കളിച്ചു
 വെള്ളികിടാരത്തിൽ നീർകൊരി അവൻ കളിച്ചു
 പട്ടുരണ്ടു പട്ടുരമാൽ വേണമെന്നു മണവാളൻ
 പട്ടു പടവ പണിച്ചുട്ട വേണമെന്നു മണവാളി
 മാടത്തിൽ ചന്ദനം വേണമെന്നു മണവാളൻ
 താലത്തിൽ കസ്തൂരി വേണമെന്നു മണവാളി
 പൊന്നം മെതിയടിമേൽ മെല്ലെ മെല്ലെ അവൻ നടന്നു
 വെള്ളി മെതിയടിമേൽ മെല്ലെ മെല്ലെ അവൻ നടന്നു.

XIII. *Kulipattu*.—Song sung at the time of bathing. A bathing ghat is constructed by the excavation of a hill. A good well is constructed by excavating the earth. The tuft of hair on the head decorated with flowers is wet. The head decorated with flowers is wet. The conch-like neck is wet. The back of the body resembling the surface of the earth is wet. The breast covered with sandal paste is wet. The belly resembling the leaf of a banyan tree (*Ficus Indica*) is wet. The loins with the garment on and the legs are all wet. The bride-groom bathed by taking water from a golden cauldron, and the bride bathed by taking water from a silver cauldron. The bride-groom wished to dress himself in a silk cloth round and tie a rumal round the head. The bride also wished to dress in silk cloth (*potava*). The bride-groom wished to have sandal paste in a boat, *i. e.*, in a large quantity, and the bride-groom wanted much in a dish.

XIV. വിളക്കുതൊടീൽ പാട്ടു.

കന്നിമറിയത്തിൽ നന്മയതിനാലെ
 നന്മയിൽ കന്നിയും തോഴിമാക്കും കൂടെ
 കല്യാണ ഘോഷത്തിൽ നീരാടിവന്നുട്ടു
 മണവാളിയും തോഴിയും പന്തലകം പുക
 വാതനിച്ചു പന്തലിൽ വിളക്കുതും തൂക്കിട്ടു
 അഞ്ചുനാലാവതു തിരിയും തെറ്റത്തിട്ടു
 വിളക്കിനു മൂന്നു വലത്തും വെച്ചാമരേൽ

കേരിയാൽ കൈകൂപ്പി കുരിശും വരച്ചിനെ
 കന്യാദരിയം തുണയാക ഞങ്ങളേക്കു്
 വരുന്ന ശ്രീമാന്മാർ നിലയാകെ വന്നിട്ടു
 ആലാഹാ നായനം. സമ്പൻ മിശിഹായും
 ദുരായും കൂടെ തുണയ്ക്കു തിവരേണും

XIV. *Vilakkuthodal pattu.*—Song sung while touching the lamp, as they dance. By the blessing of the Virgin Mary the bride and her friends merrily had their bath. Neatly dressed and ornamented she took her seat in the pandal wherein a metal lamp with nine wicks all burning is suspended. The party danced round the lamp, touching it and drawing a cross on their foreheads. May the Virgin Mary, the twelve apostles and the Lord Jesus bless them with a happy married life!

APPENDIX D.

PROVERBS.

The Syrian Christians are fond of using proverbs in their conversations.* They are even so at present. It is curious to note that they are transmitted from generation to generation, and always conveying the same wit and wisdom. They are very instructive in Ethnography, and their range in civilization is very limited. These proverbial sayings are current among the Hindus as well. The proverbs given below are some of those collected by me in the course of my study of them.

1. തിരുവായ്ക്കു എത്രവായ്ക്കൊ?
Can any man disobey the order of the king?
2. പുക്കമീതെ വെള്ളം വന്നാൽ അതിക്കു മീതെ തൊണി.
A drowning man will catch at a straw.
3. പുത്തൻപെണ്ണു പുരപ്പുറം അടിക്കും.
A new broom sweeps clean.
4. ആനകൊടുത്താലും ആശകൊടുക്കരുതെ.
You may give an elephant, but not hopes.
5. അമ്മക്കു പ്രസവവേദന കെൾക്കു വീണവായന.
The mother is suffering from pains of child-birth, and the daughter is playing on veena.
Nero was fiddling when Rome was burning.
6. അരി ആഴക്കായാലും കല്ലു മൂന്നുവെണം.
Rice may be small in quantity and yet it requires a hearth for boiling.
7. ചുക്കില്ലാത്ത കഷായം ഉണ്ടോ?
There is no decoction without ginger.
8. തൈക്കിൽ എനിക്കു അല്ലെങ്കിൽ ചാക്കൊന്ന്.
It is for me if it suits me, if not, for Chakko or somebody else.
9. ആയിരം കാക്കകു പാഷാണം ഒരു തുള്ളി തെറി.
A bit of poison is enough to kill a thousand or many crows.
10. വാമ്പിന്റെ പൊത്തിൽ കയ്യിടുക.
To thrust one's hand into a snake's hole.
To beard the lion in its den.
11. രണ്ടു തൊണിയിൽ കാലിടരുത്.
To stand on two boats.
Between two stools.

* Vide page 242.

12. പാറായിക്കു പത്തു നാളികേരം വെറായാൽ വലിയ കെ
ടയല്ലേ?

A loss of ten cocoanuts to a rich man is nothing to him.

13. മുങ്ങാൻ കൊടുത്തു വഴുതുന്നെ വാങ്ങുക.
Sow in the wind and reap in the whirl wind.

14. കരിമ്പിന്നു കന്നു ഭാഷം.
No rose without a thorn.

15. മാനു മേടിയായാൽ ചെലുപ്പുപാത്തു മരം.
A man's action is within limits.

16. മുട്ടുതല്ലുമ്പോൾ കൊല്ലനും കൊല്ലത്തലിയും നേം.
A blacksmith and his wife are at one when they beat the
red hot iron.

17. വീശിയൊലാണോ കുമാരം.
Fumigation with incense in a church does not indicate a
ceremony.

18. ആടാചാക്കിയായാൽ അണിയറ പ്രധാനം.
Dress supplies where merit lacks.
Appearances are deceptive.

19. ഒരു ചീത്തായാൽ മറ്റൊരു വളം.
One man's fault is another man's lesson.
One man's meat is another's poison.

20. ഭരണനായാൽ ഭരണി വെണം.
Every man must have a companion (wife).
Every jack must have his jill.

21. കൂുന്ന വൃന്ദങ്ങളെ കൂട്ടം.
Calamities come in battalions.

22. വെലിതന്നെ ചങ്ങം തിന്ന.
Lawyers eat up their clients.

23. കുറുക്കൻ കണ്ടി.
The sight of a jackal. (good luck.)

24. ചക്കിക്കു ചക്കരൻ.
A man's suitable companion (wife).

25. കൈ നനക്കാതെ മീനെ പിടിക്കുമോ?
A man cannot catch fish without moistening his hands.
Make bricks without straw.

26. ചിറ മുറിഞ്ഞിട്ടു അണകെട്ടിട്ടു എന്തു ഫലം?
Prevention is better than cure.
Shut the stable after the horse is stolen.

27. അമ്പിൽ വളഞ്ഞാൽ അമ്പതിൽ വളയും.
Bend the twig, bend the tree.

28. അതിവേഗം അല്ലായ്മ.
Soon ripe, soon decay.

29. ആവശ്യം വാചമില്ല.

Necessity knows no law.

30. ഉണവനു ഉറ്റുതി.
Good pasture makes fat sheep.
31. ഉത്തമിന്നു മുൻപെ.
First come, first served.
32. എന്നും എന്തൊട്ടു ചെരും.
Birds of the feather flock together.
33. ഏതാനും ഉണ്ടെങ്കിൽ ആരാനും ഉണ്ടു.
A full purse never lacks friends.
34. കട്ടുത അറിയുമൊ കപ്പൂര വാസന.
Cast not pearl before swine.
35. കുട്ടിയിലെ ശീലം കട്ടയൊളം.
What is learned in the cradle lasts till death.
36. കൊവത്തിനു കണ്ണില്ല.
Anger has no eyes.
37. ക്ഷമാബലം മാനാബലം.
Patience and perseverance can overcome all difficulties.
38. തഞ്ചത്തിന്നു വളം വെണ്ട.
Luckymen need little counsel.
39. തന്നില്ലം പൊന്നില്ലം.
Every bird thinks its own nest beautiful.
40. താടി നീട്ടിയായ് സന്യാസിയാകുമൊ?
It is not the cowl that makes the monk.
41. തിരനീക്കി കടലാടാൻ കഴിയുമൊ?
He that waits till the sea is smooth will never have a sea bath.
42. വട്ടമുളകു വളംവെണ്ട.
Ill weeds grow apace.
43. മരം നൊക്കി കൊടി ഇടേണം.
Good grafting requires good stock.
44. മരണം വിരുന്നും മൂന്നുനാൾ.
Medicine and entertainment are for three days.
45. മഴയുമില്ല വിളവുമില്ല.
No rain, no grain.
46. മുട്ടുണ്ടെങ്കിൽ ഇഷ്ടംപൊക്കം.
A needy man will lose his friends.
47. മൂവൂർ കൂടിയായ് മൂറും അടിക്കാ.
Too many cooks spoil the broth.
Everybody's business is nobody's business.
48. ശോകം വരുമ്പോഴേക്കു കൂട്ടത്തൊടെ.
Calamity never comes single.
49. സൂക്ഷിച്ചായ് ഏവിക്കണ്ടു.
Fast bind, fast find.
50. മൂത്തമകൻ കായ്ക്കും നൊക്കിയായ് അന്മാഴം കണ്ടതി.
An eldest son is seldom business like.

APPENDIX E.

PHYSICAL CHARACTERS AND MEASUREMENTS.

As has been said, the Syrian Christians are found in all the taluks of the Cochin State except that of Chittur. The schedule to record the observations of external characters, and the table of measurements were prepared in accordance with the instructions of A. Keith Esq., M. A., D. Sc. and F. R. S. and A. C. Haddon Esq., M. A., D. Sc., F. R. S., both well known anthropologists of England. My anthropometric instruments consist of the metal stature rod made by P. Hermann of Zurich after the plan of Rudolph Martin. Spreading caliper and sliding caliper are those manufactured by P. Hermann, Rickenbach and Son, Zurich, as also a steel measuring tape. My observations of the external characters and measurements were confined to 100 male members of the Romo-Syrians, 50 Jacobites from their important centres, and 75 Chaldean Syrians from the Trichur town. A short summary of the observations and measurements are given in the following pages.

1. Skin colour. In colour both men and women are found in all shades of complexion, ranging from ivory white to sooty black. The women are lighter mostly owing to their dress and indoor life; but the pallor in the skin is specially noticeable in many of those who have come under my observations both on the public roads and bazaars in the various parts of the State. The women of the well-to-do classes especially at Kunnamkulam, Trichur and Irinjalakkuda do not differ in appearance from those of the corresponding classes among the Hindus. A large majority of those males who came under my observation are dark-brown, and there were also others whose colour varied from light dark to sooty black. The light dress of the lower and middle classes has an influence upon the colour of the skin.

The colour of the hair of both men and women is black. Many of the (Jacobite) males shave the head, while the others crop, consequently it is very often difficult to determine whether it is straight, wavy or curly. Nevertheless it can be fairly said from my frequent observations of these and others who came under my measurements that the hair is straight. The hair on the face, chests, and on the whole body is abundant in the case of about twenty per cent. of the male members, and in that of others it is medium. The Jacobites shave the face and grow mustaches

while the Romo-Syrians have clean faces. Hairless men are the exception. The hair on the head of women is abundant, and is well tended and smoothened with cocoanut oil. The heads of the girls of four or five years of age are seen cleanly shaven to promote the growth of hair. The types of hair are generally straight, but low wavy types are also seen.

My examination of the iris of the eyes of men was conducted in accordance with the instructions laid down in the Notes and Queries of the Royal Anthropological Institute of Great Britain and Ireland as well as the Essentials of Anthropometry by Lewis R. Sullivan. Of the four types given in the former, men who came under my observation belonged to the types A and C (dark and dark brown). There were only half a dozen instances of cats or hazel eyes. The women of the communities could not be obtained for observation. In these observations a good hand lens was used to clearly note the characteristics. The shape of the eye was mostly of the type in page 46 without fold. It must be noted that the eye colour varies from time to time in different states of health temperament and age.

The shape of nose is generally straight and concave, and the other types Figs. 2 and 4 were very few. Plate IV Notes and Queries of the Royal Anthropological Institute.

Lips of the members (male and female) are mostly thin. Medium and thick types are also seen. Everted lips are seen among the Pulayan and Nayadi converts.

Shape of face. The members of the community are generally dolico-cephalic while other types are also noticeable.

In point of physical characteristics the members of the various sects of the Syrian Christian communities do not vary from those of the higher Hindu castes. Their physical features are well developed and handsome. The standard of the personal cleanliness of the males and females, generally speaking, is commendable. It is said, that most peoples have their recognisable odour, more or less marked, and that some people are more sensitive than others. The members of the community have it in common with others, and is removed by washing.

In the following table is given a brief summary of the measurements, and a detailed discussion of them will be given in my Third Volume on Physical Anthropology which is under preparation.

Abstract of Measurements.

| No. | Age | Particulars | Romo-Syriani | | | Jacobites | | | Chaldean Syrians | | |
|-----|-----|-----------------------------|--------------|---------|----------------|-----------|---------|---------------|------------------|---------|---------------|
| | | | Maximum | Minimum | Average of 100 | Maximum | Minimum | Average of 50 | Maximum | Minimum | Average of 75 |
| 1 | ... | Standing height | 175.2 | 152.2 | 163.2 | 176 | 151.5 | 164.4 | 175 | 150.2 | 163.6 |
| 2 | ... | Kneeling height | 130.2 | 113 | 121.6 | 131.2 | 112.2 | 122.5 | 131.8 | 112.6 | 122.8 |
| 3 | ... | Sitting height | 90 | 74.2 | 82.5 | 93.4 | 74.4 | 83.7 | 91.2 | 73.2 | 83.5 |
| 4 | ... | Span of arms | 190 | 153 | 172.4 | 192 | 160.4 | 174.07 | 190.5 | 153 | 172.7 |
| 5 | ... | Cephalic length | 19.8 | 17 | 18.2 | 19.5 | 17 | 18.3 | 19.4 | 17 | 18.2 |
| 6 | ... | Cephalic breadth | 14.5 | 12.6 | 14.2 | 14.5 | 13 | 13.7 | 14.1 | 13 | 13.5 |
| 7 | ... | Cephalic index | 81.3 | 66.6 | 72.9 | 85.3 | 68.2 | 74.4 | 82.3 | 67.6 | 74 |
| 8 | ... | Length of nose | 5.5 | 4 | 4.7 | 5.4 | 4 | 4.6 | 5.4 | 3.8 | 4.2 |
| 9 | ... | Breadth of nose | 4 | 3.2 | 3.5 | 4 | 3.1 | 3.5 | 4.2 | 3 | 3.6 |
| 10 | ... | Nasal index | 87 | 61.5 | 73.5 | 86.6 | 60 | 74 | 82.3 | 64.6 | 73.8 |
| 11 | ... | Bigonial | 12.2 | 9 | 10.24 | 13.5 | 9.5 | 11.01 | 13.4 | 9.4 | 12.5 |
| 12 | ... | Bizygomatic breadth of face | 13.5 | 12 | 12.6 | 13.8 | 12.5 | 12.8 | 13.7 | 12 | 12.57 |
| 13 | ... | Maxillo zygomatic index | 84 | 74 | 81.6 | 84 | 72 | 80.1 | 86.4 | 72 | 80 |
| 14 | ... | Nazo-mental length | 12.5 | 10.2 | 12.4 | 12.4 | 10.5 | 11.49 | 12.7 | 10 | 11.3 |
| 15 | ... | Facial index | 128.1 | 83 | 104.3 | 127.8 | 80.7 | 97.35 | 123 | 80 | 98 |

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WORKS BY

RAO BAHADUR

L. K. Ananthakrishna Ayyar,

B. A., L. T., F. R. A. I.

I. The Cochin Tribes and Castes,

Vol. I—Price Rs. 6.

II. do.

Vol. II— ,, Rs. 10.

Published for the Government of Cochin

by

Messrs. Higginbotham & Co., Mount Road, Madras,
Luzac & Co., London.

III. The Cochin Tribes and Castes, Vol. III.

On Physical Anthropology—Under preparation.

IV. Lectures on Ethnography :

To be shortly published by the Calcutta University,

Calcutta.

REVIEWS ON VOLUME I.

OPINIONS OF ANTHROPOLOGISTS.

1. It (the first volume) makes a very handsome volume, and the photographic portraits seem to have been reproduced so extremely well as to be a great addition to the work. The great value of your persevering labour appears very well among other ways especially in the use which Mr. Keane has been able to make of it in his introduction. It will be a quarry from which Anthropologists will be able to dig with interest and confidence.

The Chantry
Bradford on Avon,
7th February, 1910.

}
JOHN BEDDOE.

2. I am greatly pleased with the instalment of your great work and congratulate you heartily on the way in which you have carried it out. When completed, it will form a valuable monograph, not only on account of the fulness, reliability and clear exposition of the facts, but also in the fulness of details which will fill up a vacuum in our knowledge of Indian Ethnology. One more blank space is filled up.

Inisfail, Hills Road,
Cambridge.
15th February, 1910.

}
A. C. HADDON.

3. I have read the first volume of the Cochinchina Tribes and Castes, with great interest. It contains a great mass of valuable information of the tribes, the details of whose lives do not seem to have been so well and thoroughly described in books. In a few years the traces of early civilization will have disappeared.

Museum House,
Oxford,
9th May, 1910

}
E. B. TYLOR.

4. They (the two volumes) represent the application of scientific method in its most rigorous form; and are based on a sound linguistic knowledge, that indispensable foundation which is too often lacking in the most superficial type of the anthropological work. The social phenomena with which they deal are some of the most interesting in the world.

Exter College,
Oxford,
January 8th, 1913.

}
MARETT.

5. It (the first volume) seems to me a most excellent piece of work and one for which all students of Indian Ethnology and Ethnography should be grateful. At the present time the greatest need is the collection of facts carefully verified, and localized.

Peabody Museum of
Harvard University,
Cambridge Mass.,
June 14th, 1910.

}
ROLAND DIXON.

OPINIONS OF ANTHROPOLOGISTS—*cont.*

6. I have read your first volume with great interest. It contains a great mass of information, and I congratulate you on its appearance.

St. John's College,
Cambridge,
15th March, 1910. }

W. H. R. RIVERS.

7. I have carefully gone through your volume, and have formed a high opinion of its interest and value.

Langton House,
Charleton Kings,
Cheltenham. }

WILLIAM CROOKE.

8. I have read a good part of your Book, and I find it very useful for ethnologists, and for all persons who are interested in the past, present, and the future conditions of the Indian people. I wish you good success on your excellent ethnological work so rightly praised on the preface by my old friend Mr. Beddoe.

Museum Nationale Rue De Buffon, }
22nd March, 1910. }

DENIKER.

9. I must say that I have gone through your volumes I & II with a good deal of care, and find them exceedingly interesting, and instructive. The illustrations are exceptionally good, and give the reader who must hastily glance at the subject, a very clear notion of the people.

Smithsonian Institution,
Washington U. S. National
Museum Washington,
5th December, 1911. }

W. H. HOLMES

10. I have read your book with great profit. Particularly what you said about the *mantras* of your conjurors containing the names and Brahminic invocations. They appear to me a new and more interesting proof of the prestige which the Brahmans enjoyed even in the days of the Dravidians.

University De Toulouse,
and Faculty—des, Toulouse, }
3 d November }

BOUGLE.

11. I have read your book with much interest. It is an exceedingly valuable publication.

Field Museum of Natural History,
Chicago,
12th January, 1909. }

G. A. DORSEY

12. I have read your first volume with much interest. The customs which you describe are very curious, and it is very important to keep careful records of them.

46 Grosvenor Street,
4th February, 1910. }

AVEBURY, 1

OPINIONS OF ANTHROPOLOGISTS—*cont.*

13. Your excellent book on the Cochin Tribes and Castes is one which all Anthropologists will appreciate.

Fez (Morocco),
21st March, 1910. }

E. WESTERMARCK.

14. It is probable that the interest in this work (second volume) will center most largely about the five chapters, for in that part of the investigation we have such a story of the Nayars as may nowhere else be found. The particular importance of the Nayars in Ethnography is that they practise a form of polyandry so different from that in use in Tibet, that polyandry makes its first classification under the designation of Nayar and Tibetan respectively, for we note that until the first appearance of this study the tribal name was spelled Nair. For the first time we have a reasonably clear explanation of the causes out of which has risen this type of family establishment. We see how suited it is to the social conditions in which it is found and how it works for the improvement of the moral life of the community quite as much as does polygamy in other social conditions.

Bulletin of the
American Geographical
Society. }

WILLIAM CHURCHILL.

15. I thank you for the first volume of the Cochin Tribes and Castes. I find it very useful and interesting, I hope to make use of the two volumes in my subsequent writings

St. Keynes College,
Cambridge,
15th September, 1910. }

F. J. FRAZER.

OPINIONS OF THE ENGLISH PERIODICALS on Vol. I.

1. "We are introduced in a well arranged sequence to the traditional origin, ceremonial rites, religious beliefs, occupation and so forth of twenty tribes and castes commencing with the jungle Kadars and concluding with the fishing Castes, Izhevans and Kammalans. The forty-four illustrations give additional value to the book which should be studied by every Ethnologist."

London Times, 20th May, 1910.

2. The volume contains a good deal of highly curious information relating to the marriage, religious, burial and other customs and observances of the various Cochin tribes. The information really wants a summarising into an article by some one like Dr. Frazer competent to do it. What is striking is how large a part astrology plays in the lives of the Cochin tribes.

Review of Reviews.

3. The author's account of the customs and manners of the various tribes and castes described in the book is very interesting, and the volume

OPINIONS OF THE ENGLISH PERIODICALS—*cont.*

contains a number of excellent photographs mostly taken by himself, generally showing racial types, but occasionally giving us the views of the scenery of the hills, rivers and villages.

Journal of the Royal Asiatic Society.

4. The work on the whole is a creditable performance, and is illustrated by a series of excellent photographs. •

Nature, June 2nd 1910.

5. Much labour has been devoted to the collection of the materials from which this volume has been compiled, the facts are conveniently arranged, and it is illustrated by an excellent series of photographs. The accounts of the beliefs, customs and domestic ceremonies of the people are clear and accurate and will supply much material to Ethnologists.—*Man*.

6. The book is, on the whole, free from flaws which are found in other books of similar nature. It does not contain any anthropometric data, as the author has planned to confine himself to descriptions of the customs manners and traditions, etc., of the various tribes and castes. The information contained in the book is well digested and is presented in an agreeable form. The superiority of Mr. Ayyar's work is partly due to the fact that he is a native of Southern India, and partly due to the greater performance of care and patience he has shown in the volume. The illustrations are excellent.

American Anthropologist, 1910.

7. The author has collected a mass of information. This book, to which anthropologists are indebted, is excellently produced and supplied with admirable photographic illustrations. The author's third volume on Physical Anthropology is awaited with interest.

Nature, 23rd January, 1910.

8. These volumes are valuable additions to the lengthening series of works on Indian Ethnography started by the late Sir Herbert Risley, and they deal with a portion of the country regarding which detailed information about the lower castes was much needed. The author is not only a specialist in these investigations, but also an enthusiast, flavouring his minute and pains-taking observation with illustrations and comparisons derived from a wide knowledge of the subject to which he has devoted many years of study. His work is prefaced with interesting and valuable comments by Dr. A. H. Keane and Professor A. C. Haddon, the former of whom takes the opportunity of restating the views upon the obscure question of the origins of the dark races of India, which though relevant to the point and the general scope of the book, is somewhat too controversial to be discussed here. The nearest approach to autochthony is probably found in the classes recently held in preial servitude such as the Pulayan. A few of the forest tribes are remnants of the early inhabitants of South India and Ceylon. The most interesting communities here are the Brahmans and the Nayars. Both are

OPINIONS OF THE ENGLISH PERIODICALS—*cont.*

said to have come down from Northern India, but, while the Brahman has retained his character as a well-defined exclusive body, the Nayar has lost its racial and tribal identity.

Geographical Journal, May, 1914.

INDIAN NEWSPAPERS AND MAGAZINES.

1. The first volume gives a descriptive account of all the hill and jungle tribes and other low castes in the ascending order of social status, from the elephant catching Kadaris of the jungles and the Nayadis who pollute a Brahman a hundred yards off so thoroughly that he has to bathe, renew his sacred thread, and partake the five products of the sacred cow in order to regain ceremonial purity, to the composite artisan group known as Kammalans which includes carpenters, stone masons, blacksmiths, workers in bell-metals, gold-smiths and workers in leather. Unlike Thurstone's work, the book is not arranged on an alphabetical plan; it deals only with the main castes, and contains no minor articles describing sub-castes, exogamous groups, titular divisions and the like. For the ordinary reader the plan has its advantages. It is difficult to imagine any one setting out to read through the encyclopaedic treatises produced by Sir Herbert Risley, Mr. Crooke, E. Thurston, while Mr. Anantha-krishna Ayyar's book can be read without any material breach of continuity, one caste leads to another in the order of social progression. Two more volumes are promised which will treat of the higher castes, the Jews, Muhammadans and the physical characters of the population. Their appearance will be awaited with interest.

Pioneer. May 26th, 1910.

2. For one thing the work is interesting for the wide vistas it opens to Europeans and American Anthropologists in connection with the ethnic basis of the population of India and its relations with the races inhabiting the neighbouring continents and islands. Dr. John Beddoe, F. R. S., a Past President of the Royal Anthropological Institute who writes an appreciative preface to the work, just calls attention to the interest and importance, and advises Anthropologists at home and abroad to read and ponder over its contents. Its sociological importance is undoubted, and that should appeal even to laymen who take a casual interest in Indian castes and tribes.

Madras Mail. January 5th, 1910.

3. The first volume is a compilation of a series of monographs dealing with the animistic castes of the State, the second volume will deal with the higher castes, while the third will be concerned with Anthropological research and will conclude the author's conclusions from the facts set forth in the two volumes. The first volume is interestingly written and well illustrated and has the advantage of a preface by Dr. Beddoe, formerly President of the Royal Anthropological Institute of Great Britain and Ireland, and an introduction by Dr. Keane, the former Vice-President of the same body. It is an interesting book even to laymen.

Madras Times, January 14th, 1910.

OPINIONS OF INDIAN NEWSPAPERS, ETC.—*cont.*

4. The work has been done so carefully as to evoke the plaudits of the leading Ethnologists of the world

Indian Patriot, March 5th, 1910.

5. The recent publication is a very valuable one for the student of History and Sociology. It is a source of gratification to see that an important publication has been done by an Indian.

Indian Daily News, January 17th.

6. This is an important publication from an Ethnological point of view. It is well arranged and describes each tribe of this very fascinating country in a very systematic manner, giving also some good photographic groups of each. He has also given us many details which no European could have found out more especially with reference to our morals of marriage.

Englishman, January 24th, 1910.

7. The best that we can do is strongly to recommend the book to all for whom the study of Indian Ethnology possesses any attraction.

Malabar Daily News, January 24th.

8. The customs and manners of the different tribes and castes are described in simple but graceful language by the author who deserves credit for having made an excellent contribution to the literature of the subject.

Malabar Herald, January, 1910.

9. The book is beautifully got up with excellent illustrations.

The Western Star, February 1st, 1910.

10. We feel sure that in addition to the coterie of students of Ethnology and Sociology the book will attract a large number of readers both in the East and the West.

Calcutta Review, January, 1910.

11. The book is a highly interesting work of great scientific interest by a talented Indian gentleman.

Indian Review, March, 1910.

12. The first volume of the Cochin Tribes and Castes is a valuable contribution to the task. It is peculiarly valuable as the work of an Indian scholar. The whole volume gives proof of a thorough and patient research and a keen interest in Anthropological inquiry. The carefully accumulated facts in regard to marriage and other customs, primitive beliefs and legends would give the work a permanent value to the student of Anthropology and Folk-lore, while much of the evidence, that is, the account of religion of the Izhavans will help in the gradual work of building up a full and complete understanding of the history of the Indian religion.

Christian College Magazine, March, 1910.

13. The materials bearing on the customs, manners and ceremonies are gathered from all available sources, and they are conveyed to the reader in a most interesting manner. With all the most abundant materials, the author is by no means hasty in drawing conclusions, and this is a special trait in the work.

United India and Native States,

OPINIONS OF INDIAN NEWSPAPERS, ETC.—*cont.*

14. The second volume of the Cochin Tribes and Castes compiled by Mr. Ananthakrishna Ayyar represents one of the creditable results of the Ethnographic survey of India entrusted to the late Sir Herbert Risley in 1901 under whose directions this volume has been compiled. The marriage customs, religious ceremonies and the social environments of the tribes and castes dealt with in the present volume are full of interest to the students of Ethnology. He has justified Sir Herbert Risley's remark that a native of India alone can do justice to fully describe the wonderful details of the customs and ceremonies of the thousand and odd tribes and castes that inhabit India. It is full of illustrations depicting the life history of the people who are not met with in other parts of India.

Hindu Patriot, 27th January, 1913.

15. The second volume is a store house of the most careful observations on the manners and customs of the peoples with whom it deals, and as such, of great value to ethnologists. Mr. L. K. A. Ayyar is at his best as an observer and recorder. He is to be congratulated on the production of a volume of great interest and of real ethnological value.

Civil and Military Gazette, 26th January, 1913.

16. Mr. Ananthakrishna Ayyar's two volumes of the Cochin Tribes and Castes form quite a monument of Scientific Research

Ris and Raycet, 4th January, 1913.

17. Mr. Ananthakrishna Ayyar's work is one on which, it is evident that he has spared neither pains nor trouble in his search for original information, and in his effort to verify each fact he puts forward.

Everybody's Weekly, November, 1912.

18. Mr. Ananthakrishna Ayyar's assiduity has brought together in a handy form a mass of highly interesting and often times highly important information.

The Hindu, 12th January, 1910.

19. The student of early beliefs is recommended to read carefully Mr. Ayyar's detailed accounts from original sources of the strange functions and misdeeds popularly accorded to Odiyans, priests and sorcers in one. For his volume it can certainly be claimed that it substantiates the contention of Mr. Sidney Hartland that primitive religion is saturated with magic and that it is only in their latter development that one becomes saturated with the other.

Advocate of India, 7th January, 1910.

20. This is an important publication from an ethnological point of view. It is well arranged and describes each tribe of this fascinating country in a systematic manner, giving also some good photographic groups of each. The value of the book is much enhanced by the fact that the tribes with which it deals are fast giving up their customs as civilization advances, and in a few years it would have been too late to get reliable facts about them. Mr. Ayyar has also given us many details which no European could have found out more especially with reference to their marriage and burial ceremonies.

The Statesman, Calcutta, 4th January, 1910.

